

SELECT
Cases and Sables
WITH
PRUDENTIAL MAXIMS.

In
Prose and Verse.

VOL. II.

L O N D O N :

Printed for the Proprietors

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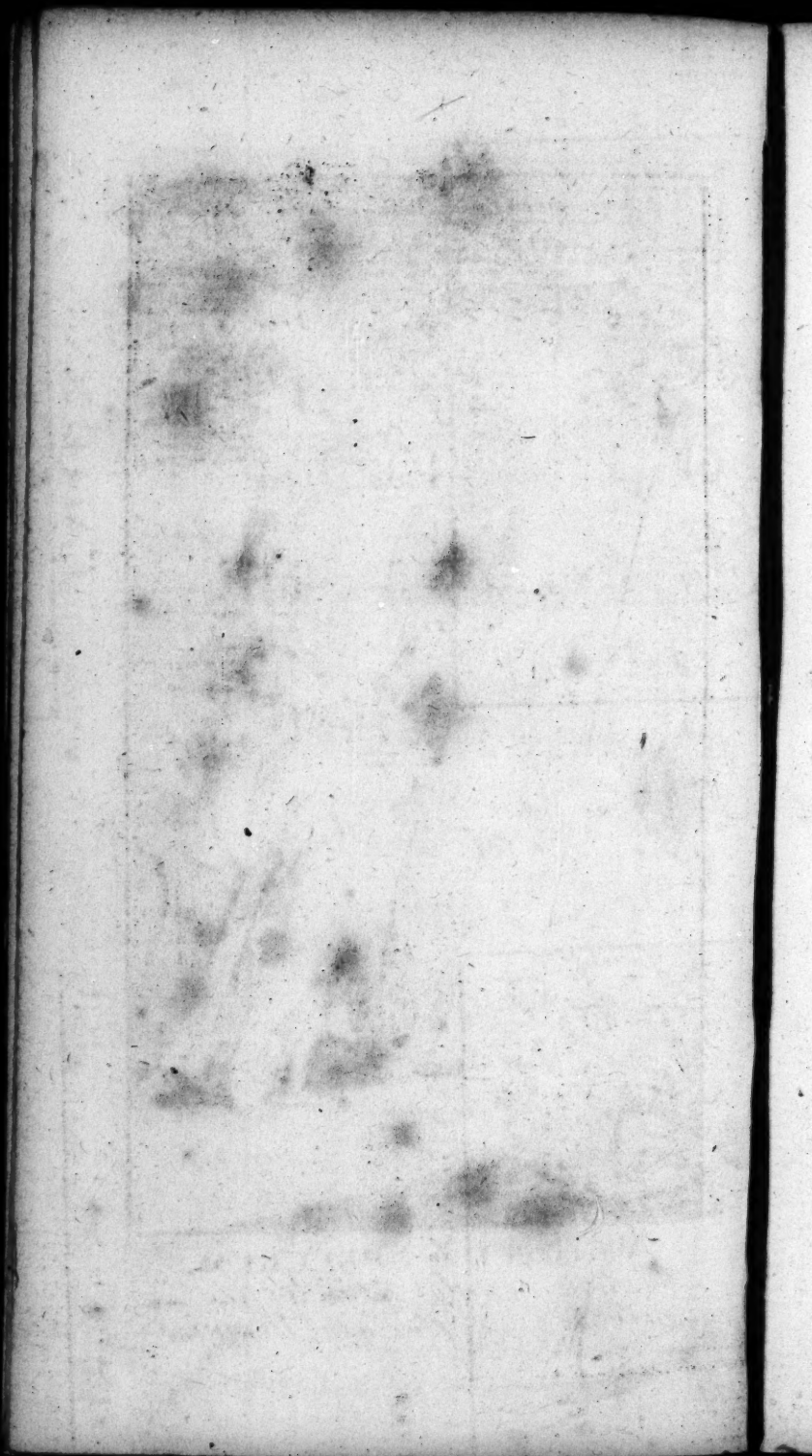
VOL. II.

L O N D O N :

Printed for the Proprietors



VELUTI in SPECULUM. *B. Cole sculp.*
Wisdom in artful Fables lies
And Charms us in her gay Disguise.



THE
AFTER-THOUGHT;

OR, THE
Fortunate Research :

A LITTLE
POLITE SPANISH TALE,

BY WAY OF
INTRODUCTION.

TWO Scholars in Spain, going
together from Penafiel to Sala-
manca, and finding themselves weary
and faint, stopp'd by the Side of a
Fountain which they came to in their
VOL. II. A Way.

Way. As they were resting themselves there, they accidentally espied a Stone, with some Words written upon it, almost effaced by Time, and the Feet of the Flocks that came to drink at the Spring. They worked the Dirt off the Stone; and when they could read the Words distinctly, they found this Inscription upon it: The Soul of the Licentiate PEDRO GARCIAS is here inclosed. The youngest of the Scholars, more pert than wise, had no sooner read the Inscription, but he fell a laughing, and cryed out, with a witty Sneer, as he imagined, The Soul here inclosed—a Soul inclosed!—I would fain know the Author of such an idle nonsensical Epitaph. His Companion, who was more solid and sagacious, said to himself in a Whisper, There must be some Mystery in this; something more than we are aware of at first View; I'll stay behind, and

endeavour, if possible, to solve this Riddle.

*Accordingly, he let the other go homewards before him; and as soon as he was out of Sight, he pulled out his Knife, and dug up the Earth about the Stone, which at last he removed, and found under it a leathern Purse, which he immediately opened and found in it an hundred Ducats, inclosed in a Card, whereon were written the following agreeable Legacy, and Lesson of Advice, in Words to this, or the like Effect, namely; Be thou my Heir!—Thou, who hast Wit enough to find out the Meaning of this *Inscription*, and make a better Use of the Money than I did. The Scholar, transported with Joy at this fortunate Discovery, covered the Place with the Stone again, and proceeded to Salamanca with the Soul of the Licentiate in his Pocket.*

As

As this was a just Reward for the young Man's Ingenuity and Trouble in digging to find out the Meaning of so intricate and obscure an Inscription :

So the young Reader in this our *Glass*
may find,
If he'll but search, the *Treasures* of
the *Mind* :

Hence he may learn those Duties
which he owes
To GOD, Himself, his Neighbours,
and his Foes.



FABLE



FABLE. I.

I. II.



FABLE. II.



J. Walc Delin.

B. Cole sculp.

F A B L E I.

Jupiter and the Tortoise.

ONCE on a Time, great *Jove* inclin'd
 To treat his Creatures of each Kind.
 All summon'd on a certain Day,
 None but the *Tortoise* kept away.
 The God, observing she delay'd,
 Demands the Reason why she stay'd.
 " The Reason's this, dread *Sire*, in short,
 " *Home's Home*, and better than a Court."
The Wife, who chuse to live at rest,
Pomp, *Noise*, and public Feasts detest.

F A B L E II.

Labour in Vain :

OR,

THE NEGRO.

A Lady, who a *Negro* bought,
 His Face too black and footy thought :
 In Hopes to make her *Purchase* fair,
 Had him well scour'd :—No Cost did spare :
 But found her Money spent in vain ;
 The BLACK did still a BLACK remain.

The APPLICATION to FAB. I.

Grandeur is no true Happiness.

B*Y* this little Fable we are taught to look down with an Eye of Contempt on all such Parties of Pleasure, as are for the Generality attended with Riot and Excess; and to reflect on the secret Satisfaction which every frugal and industrious Man takes in his honest Vocation, how mean soever it may be, when he comes to sit down, and to enjoy the Fruits of his Labour.

The APPLICATION to FAB. II.

There is no making a Velvet Purse of a Sow's Ear.

T*OO* many People (like the Lady in this Fable) aim at Impossibilities, for want of considering the Nature of Things aright. When young Persons (whether Masters or Misses) will learn to dance, without either Shape or Mien; to sing without a Voice; or apply themselves, in short, to any particular Study whatsoever, for which they have no Manner of Taste or Genius, it is all Labour in vain; and the old Proverb may be justly pronounced against them, by way of Ridicule, That they are no more fit for what they undertake, than an Ass is to play upon the Organ.

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FABLE III.

V. II.



FABLE IV.



J. Wale Delin.

B. Cole sculp.

F A B L E III.

The Gardener and the Hog.

A *Gard'ner* of fantastick Taste,
 Thus his young fav'rite *Hog* address:
 "All Mine is Thine:—Live free from Care;
 "Only my costly *Tulips* spare."—
 Regardless of his Charge, the *Beast*
 Next Day gets drunk and lays all waste.—
 The *Gard'ner* raves:—The *Hog* sustains
 His heavy Blows; but tears his Veins.
They, who to brutal Friends are kind,
Too soon their fatal Error find.

F A B L E IV.

The Farmer and Jupiter.

THE *Man* to *Jove* did thus apply,
 "O! give me Heirs, or else I die!"
 Three Years roll round—Two hopeful *Boys*,
 And a young *Girl*, reward his Joys.—
 Once more he cry'd, "Approve my Pray'r,—
 "Let them be wealthy, great and fair."
Jove nods Assent; and soon the *First*
 Grows rich, but is with Av'rice curst:
 The next attains the Height of Place,
 But falls the Victim of Disgrace.
 The *Girl* is blest with sparkling Eyes,
 But proud, a Virgin lives and dies.

When *Jove* the Father's Grief survey'd,
 And heard him rail at Heav'n, he said,
 "Seek Virtue;—and of That possess,
 "Henceforth to ME resign the rest."

The APPLICATION to F A B. III.

Ingratitude is worse than the Sin of Witchcraft.

INGRATITUDE! great Sovereign of the Earth,
 From whom all Evil still derives its Birth!
 Vast is thy Empire, boundless is thy Sway,
 And unassisted Nature must obey.
 Frail are our Memories, except in Ill,
 And for good Turns receiv'd we want a Will.
 What Enemies we have on Brasses we grave,
 But write our Benefactors on a Wave.

The APPLICATION to F A B. IV.

Providence is the best Director.

RECEIVE my Counsel, and securely move.—
 Intrust thy Fortune to the Pow'rs above:
 Leave them to manage for thee, and to grant
 What their unerring Wisdom sees thee want.
 In Goodness, as in Greatness, they excel,
 Ah! that we lov'd ourselves but half so well!
 We, blindly by our headstrong Passions led,
 Are fond of the Fair Sex, and long to wed:
 Then wish for Heirs:—But to the Gods alone
 Our future Offspring, and our Wives are known.

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FABLE . V.

V. II.



FABLE . VI.



J. Wale Delin.

B. Cole sculp.

F A B L E V.

The Boys and the Frogs.

TWO wanton *School-Boys*, at their Play,
 Pelted a *Fry of Frogs* with Clay.
 One, more sagacious than the rest,
 Thus, with Concern, the *Lads* address:—
 “ Consider, Children, what you’re doing;
 “ Your *Pastime* is our utter *Ruin*. ”
 ‘Tis the sure *Mark of a base Mind*,
 To be hard-hearted, and unkind.

F A B L E VI.

The Cat and the Monkey.

A *Cat* and *Monkey* tir’d with Play,
 Basking before an *Oven* lay.
Pug in the *Fire* a *Chestnut* spies,
 But dreads to touch the wish’d-for *Prize*.
 “ *Puss*, lend’s your *Paw*, ” he flyly cry’d,
 “ And we the *Booty* will divide. ”
 She yields:—Is burnt.—*Tho’ Men speak fair*,
 Be wise, and of false *Friends* beware.

The APPLICATION to FAB. V.

'Tis ill playing with edg'd Tools.

TO deny all Manner of Relief and Comfort to such as we see plunged in a Sea of Troubles, is very hard-hearted; but to insult them, and add to the Weight of their Misfortunes, is somewhat superlatively cruel and inhuman. There are some People, however, of that implacable Temper, that they will wait for an Opportunity of aggravating their Neighbour's Afflictions, and defer the Execution of their malicious Intentions, till they can absolutely accomplish their total Ruin and Destruction.

The APPLICATION to FAB. VI.

Nothing is so odious as Insincerity.

THERE are some Men so poor-spirited and treacherous in their Natures, that they are incapable of acting with Truth and Sincerity. An open Enemy, tho' more violent, is not half so dangerous, or so detestable, as a false Friend. There are some People in the World (and I could wish the Fair Sex were no ways chargeable with the ungenerous Practice) who are dexterous at secret Scandal; and, whilst they seem most zealous in the Praise and Defence of a Friend, can be so base and deceitful, as to throw out a Hint, which shall stab their Reputation, deeper than the most malicious Weapon could have been capable of doing, were it brandished in an open and public Manner.

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FABLE.VII.

I. II



FABLE.VIII.



J. Wale Delin.

B. Cole sculp.

F A B L E VII.

The Eagle and the Assembly of Animals.

AS Jove his lower World survey'd,
 Strange Murmurs did his Ears invade.
 The *Fishes* long'd the Plain to graze;
 The *Beasts* to skim along the Seas.—
 He calls his *Eagle*.—"Tell those Creatures,
 "They have free Choice to change their Na-
 "tures."—

Downward he flies;—proclaims aloud
 His high Commission to the Croud.
 They all stand mute.—"What! none consent?—
 "For Shame go home, and live content."

F A B L E VIII.

The Fox at the Point of Death.

A Feeble Fox with Age decay'd,
 Thus, as he lay expiring, said:
 "What would I give, my Sons, to find,
 "In my last Moments, Peace of Mind?
 "Take my Advice, lost Fame restore;
 "Live honest, and offend no more."—
 A Fox reply'd,—"You preach in vain;
 "Nature repell'd, recoils again.
 "An innate, vicious Taste we have,
 "Which we all carry to our Grave."

The APPLICATION to FAB. VII.

Shine in your own Sphere.

THIS Soil, in early Youth improv'd with
Care,

The Seeds of gentle Science best will bear;
That, which more Particles of Flame inspir'd,
With glitt'ring Arms, and Thirst of Fame is fir'd;
Nothing of Greatness in a Third will grow,
But, barren as it is, will bear a Beau.
Should These from Nature's genial Bent depart,
In Life's dull Farce to play a borrow'd Part,
Each would Variety of Acts afford,
Fit for some new CERVANTES to record.

The APPLICATION to FAB. VIII.

Nature will prevail.

THE raging Monarch of the Lybian Plains,
Tam'd by Confinement, and subdu'd by Chains,
Seems all his brutal Fierceness to forego,
Receives the Food his Keeper's Hands bestow,
Beholds the lifted Staff, and dreads the falling }
Blow.

But soon provok'd by Wounds, and flowing Gore,
The Monster rouses, and begins to roar;
Disdains his Prison, and contemns his Chain, }
With native Pride disowns his Tyrant's Reign,
Devours the Wretch, and seeks the savage }
Wilds again.

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FABLE.IX.

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FABLE.X.



J. Mallet Delin.

D. Cole sculp.

F A B L E IX.

The *Fox* and the *Eagle*.

AN *Eagle* and a *Fox* agree,
 To be Joint-Tenants of one Tree,
 And long they live from Discord free.
 The *Bird* at last the Tyrant play'd.
 And *Reynard's* Cubs a Captive made.
 He vow'd Revenge :—Nor did he rest,
 Till he had burnt her in her Nest.

F A B L E X.

The *Wolf* and the *Crane*.

A*Wolf*, regaling on his Prey,
 Swallow'd a Bone :—Half-choak'd he
 lay
 Gasping for Breath, till a kind *Crane*,
 With his long Bill, remov'd his Pain.
 A Boon was ask'd, the *Varlet* said,
 " Be thankful that you've sav'd your Head."

The APPLICATION to FAB. IX.

Tread on a Worm and it will turn.

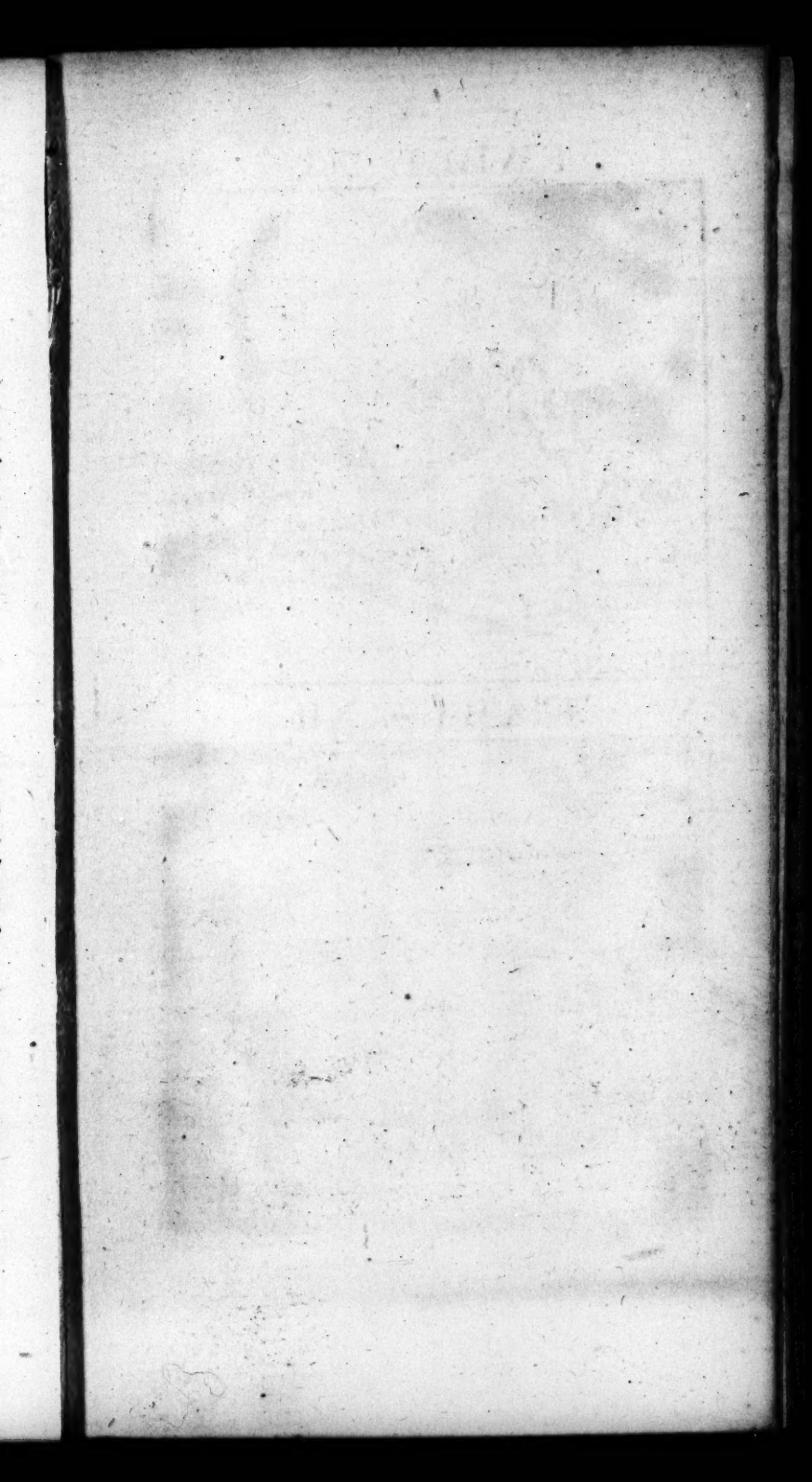
FROM this Fable we may learn, that it is a dangerous Thing to injure any one, and provoke him too far, how poor and despicable soever his Condition may possibly be. The Bitterness of an Affliction, even where Artifice is wanting, may animate the most abject Spirit with Resolutions of Vengeance; and when once that Fury is thoroughly awakened, no one can tell what Re-stitution she may possibly demand before she is lulled asleep again.

The APPLICATION to FAB. X.

Encouragement is not to be given to all Persons.

THERE are some Men, whom for two Reasons we ought never to oblige, on any Account whatever; first, because they deserve no Favour at our Hands; and secondly, because we shall find it no easy Matter to shake them off, when once we have contracted a Kind of Acquaintance with them. The main Lesson of Instruction therefore that arises from this Fable is this, That we ought duely to weigh the Merit of those whom we propose to serve, before we put our good Offices into Execution. For he who grants a Favour, or even puts his Confidence in a Person of no Credit or Reputation, instead of finding any suitable Return, will come off well, if his Credulity does not prove his Ruin.

FABLE



FABLE . XI .

1. II



FABLE . XII .



J. Wallé Delin.

B. Cole sculp.

F A B L E XI.

The Farmer's Wife and Raven.

A Farmer's Wife, with pensive Care,
 Rode up to Town to sell her Ware;
 And jogging on, from a tall Oak,
 She heard the *Raven's* hideous Croak.—
 “ That Sound bodes me no Good,” she said.—
 Down pitch'd blind *Ball* upon her Head.
 O'erturn'd the loaded Panniers lay,
 And her mash'd Eggs bestrew'd the Way,
 She rail'd, and curst.—“ Forbear, for Shame,
 “ The *Raven* cry'd,—’Tis you’re to Blame,
 “ Not I.—But the next Time, take Care
 “ To get a surer-footed Mare.”

F A B L E XII.

The Monkey who had seen the World.

A Monkey, with Ambition fir'd,
 To visit foreign Parts aspir'd :—
 He quits the Woods ; is quickly caught,
 And to a *Lady's* Chamber brought.
 There all his active Pranks he plays,
 And each new Posture gains new Praise:
 Proud of Applause, he breaks his Chain,
 And seeks his native Woods again.—
 Surrounded by a Croud, he cries,
 “ Attend ; I’m come to make you wise.—
 “ Dress smart, get drunk, game high, and then
 “ You’ll grow polite, and act like Men,”

The APPLICATION to FAB. XI.

Nothing is more ridiculous than Superstition.

*ALL Superstition from thy Breast repel;
 Let credulous Boys and prattling Nurses tell
 How, if the Festival of Paul be clear,
 Plenty, from lib'ral Horn, shall strow the Year :
 How, if on Swithin's Feast the Welkin lours,
 And ev'ry Penthouse streams with hasty Show'rs,
 Twicetwenty Days shall Clouds their Fleeces drain,
 And wash the Pavement with incessant Rain.
 Let not such vulgar Tales debase thy Mind ;
 Nor Paul, nor Swithin, rules the Clouds, or Wind.*

The APPLICATION to FAB. XI.

Merit in Rags meets with but few Admirers.

*HOW wretched is the WIT, and how forlorn,
 Whose gummy Hat no scarlet Plumes adorn !
 No Lady's Favour on his Sword is hung.—
 What tho' APOLLO dictates from his Tongue,
 His Wit is spiritless, and void of Grace,
 Who wants th' Assurance of Brocade and Lace.
 Whilst the gay FOR genteely talks of Weather,
 The Fair in Raptures doat upon his Feather.—
 He dresses, fences :—What avails to know ?
 For Women chuse their Men, like Silks, for Show.*

FABLE



FABLE. XIII.

I. II.



FABLE. XIV.



J. M. de Delin.

B. Cole sculp.

F A B L E XIII.

The Collier and the Fuller.

A Collier held a Farm too large :
 And wishing much to ease his Charge,
 He to a Friend, a Fuller, went,
 And offer'd *Half*, at a low *Rent*.
 But the kind Motion was refus'd ;
 And thus the Man himself excus'd :
 " Should I, good Friend, once live with you,
 " You'd spoil my *Work*, and *Credit* too ;
 " For what I *whiten* would be made
 " *Black* as the *Coals* in which you trade."

F A B L E XIV.

The Fowler and the Kingdove.

A Fowler, in Pursuit of Game,
 Observ'd a Dove, and took his Aim,
 In Hopes to kill her on the Spot ;
 But instantly before he shot,
 An Adder round his Ankle clung,
 And struck him with his venom'd Tongue.
 He cry'd for Help, but cry'd in vain,
 And dy'd in agonizing Pain.

*Thus Villains, whilst their Wiles they lay,
 Some harmless Neighbour to betray,
 Into unthought-of Dangers run,
 And justly are themselves undone.*

The

The APPLICATION to F A B. XIII.

Evil Communication corrupts good Manners.

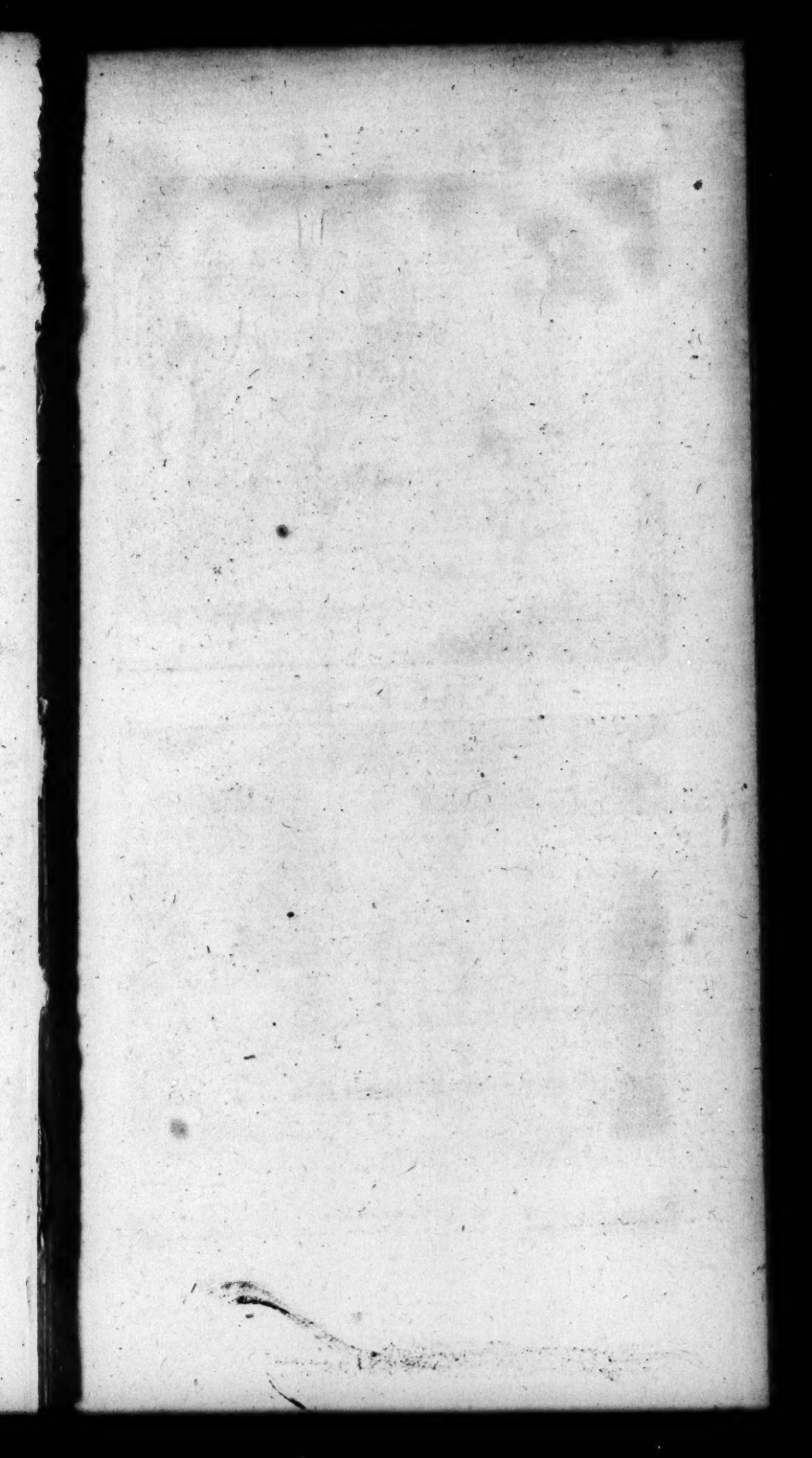
'TIS a Concern of the last Importance to be wary in the Choice of our Companions For notwithstanding we may be ever so well inclined ourselves, and may be ever so virtuous; yet, if those with whom we associate are frequently engaged in Parties of Pleasure, and indulge themselves in all manner of Riot and Excess, it will be morally impossible for us, either to preserve ourselves from being infected with their Manners, or secure our Characters from the Insults and Reproaches of a censorious World.

The APPLICATION to F A B. XIV.

Harm watch, Harm catch.

THIS little Fable is a Lesson against Injustice. And, if we would but set the Matter in a fair and impartial Light, we must acknowledge, that it is altogether as reasonable for some one to treat us ill, as for us to injure and do Violence to another. The Man, however, who is unjust, can do a Thousand bitter Things to his Neighbour; but if the least Misfortune befalls himself, how soon is he gall'd! How insupportable is the Uneasiness it creates him! Would we but listen to the Dictates of our own Consciences, they would tell us how to act, and teach us to love our Fellow-Creatures as ourselves.

FABLE



FABLE. XV. I. II.



FABLE. XVI.



J. M. de Delin.

B. Cole sculpt.

F A B L E XV.

Cupid, Hymen, and Plutus.

AS *Cupid*, the gay *God of Love*,
Sat working in his Mother's Grove,
Hymen complain'd :—" You send such Folks,
" My Trade's all lost :--They break my Yokes."
" If," says the Boy, " thy Bands they break,
" 'Tis *Plutus*' Fault; to *Plutus* speak."
The God appear'd; the Charge confest.
Virtue in wedded Love's a Jest.
In ev'ry State, or Rich, or Poor,
MONEY's the GOD whom All adore.

F A B L E XVI.

The Court of Death.

DEATH calls a *Council*.—Long, black
Trains
Of ling'ring Ills and racking Pains
Attend the *Summons*.—From the *Throne*
Was heard an awful, hollow Tone :
" Who merits most, and forwards Fate,
" Shall be my *Minister of State*."
Plague, Gout, and twenty other Names,
In vain put in their various Claims;
Intemperance, with such a Grace,
Pleaded her Cause, she gain'd the Place.

The

*The APPLICATION to FAB. XV.**AN IDEA of WEDLOCK, Ancient and Modern.*

*IN ancient Times (as Poets sing)
 Love was a great, a glorious Thing ;
 A Fire celestial and refin'd,
 That warm'd with chaste Desires the Mind :
 But now-a-days, no Female Heart
 Is captivated by Desert.
 The wealthy Fool, in gaudy Dress,
 Alone can hope to find Success.
 Love-vows are now all Cant and Jargon,
 And Wedlock's grown a Smithfield-Bargain.*

The APPLICATION to FAB. XVI.

Intemperance kills more than the Sword.

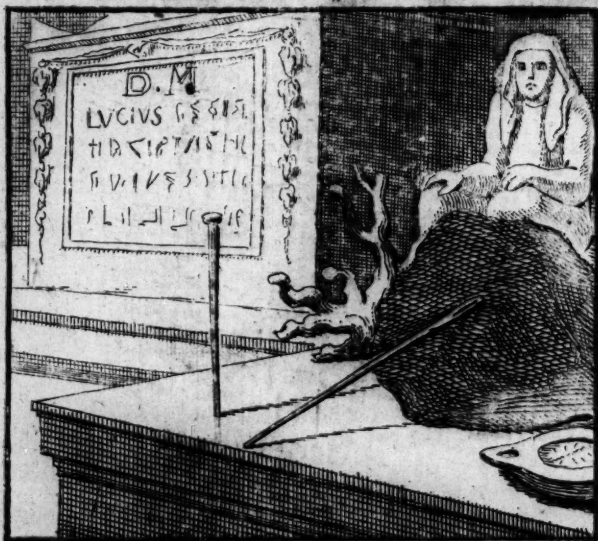
*THO' gay luxurious Men their Time will waste,
 The Throat to tickle, and indulge the Taste ;
 Yet future Pain the lawless Joy begets,
 A Train of Ills succeeds the transient Sweets ;
 Ridges of Fat the manly Form disgrace,
 And bloated Veins enlarge the purpled Face.
 Reason's weak Light from noisome Fumes retires,
 And too much Fuel choaks the smother'd Fires.
 Men, too unwise, let go the slacken'd Rein,
 But they who think will lewd Desires restrain.*

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FABLE XVII.

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FABLE XVIII.



J. H. G. Delin.

B. Gole sculp.

F A B L E XVII.

The *Pin* and the *Needle*.

A *Pin*, by various Fortunes tost,
 At last in *Gresham-Hall* was lost ;
 Well pleas'd, she turn'd her round about,
 And spy'd a rusty *Needle* out,
 Lolling at Ease upon a Stone.—
 “ Up,” says the *Pin*; for Shame, be gone.”
 “ Fool,” says the *Needle*, “ you don't know
 “ What Virtues from my *Partner* flow ;
 “ The distant World thro' *Us* is known,
 “ And *Both* the *Indies* are our own.”

F A B L E XVIII.

The *Setting Dog* and the *Partridge*.

A Fowler's *Dog*, with curious Eye,
 Looks round and points the *Covey* nigh.
 His treach'rous Arts a *Partridge* spies,
 And timely warns the Flock to rise ;
 They mount ;—with Murmurs fill the Skies. }
 “ Why should the Dog pursue us so ?
 “ Be such a fly ungenerous Foe ?
 “ But *Servants*, prone to Ill, betimes
 “ Mimick with *Pride* their *Masters' Crimes*.”

The

The APPLICATION to F A B. XVII.

Poverty breeds Contempt.

THE greatest Gift that Nature does bestow
 Can't, unassisted, to Perfection grow :
 A scanty Fortune clips the Wings of Fame,
 And checks the Progress of a rising Name :
 Each dastard Virtue drags a Captive's Chain,
 And moves but slowly ; for it moves with Pain :
 Domestick Cares sit hard upon the Mind,
 And cramp those Thoughts which should be unconfin'd.

*The Stings of Want inflict the Wounds of Death,
 And Motion always ceases with the Breath.*

The APPLICATION to F A B. XVIII.

Custom is second Nature.

CUSTOM, the World's great IDOL, we adore,
 And knowing This, we seek to know no more ;
 What Education did at first receive,
 Our ripen'd Age confirms us to believe :
 The careful Nurse and Priest is all we need,
 To learn Opinions, and our Country's Creed.
 The Parent's Precepts early are instill'd,
 And spoil the Man, whilst they instruct the Child.
 Thus from the Time we first began to know,
 We live and learn, but ne'er the wiser grow.

FABLE

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FABLE. XIX.

V. II.



FABLE. XX.



J. Mâle Delin.

B. Gole sculp.

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F A B L E XIX.

The *Frogs* in want of *Water*.

TWO loving *Frogs* a *Pool* possess,
 And there all Winter liv'd at Rest;
 But, when the Summer's Sun grew high,
 Feeling their *Seat* too hot and dry,
 They to a distant Meadow went,
 And found a Pit with Water in't.
 The Female long'd to taste the Drink,
 And leap down headlong from the Brink;
 But her fond Partner cry'd, " My Dear,
 " That rash, that dangerous Act forbear;
 " For should this Water ever fail,
 " We both must live, and in a Jail."

F A B L E XX.

The *Mountain* in *Labour*.

A *Mountain* once (strange Tale to tell)
 In Labour, like a *Lady*, fell.
 Ten thousand Times ten Thousand came,
 To visit the sick, teeming *Dame*.
 All gape, and stand aghast, no doubt,
 Thinking some *Monster* might fly out;
 And loudly on *LATONA* call:
 She hears;—Out jumps a *Mouse*.—That's all.
Thus Cowards bully, but we find
Nothing ensues:—Their Words are Wind.

The

The APPLICATION to F A B. XIX.

Look before you leap.

*O*ver-hasty Resolutions very seldom prove successful; and it is a Mark of the greatest Folly and Indiscretion, to undertake any Action of Importance, without duely considering the Consequences that may possibly attend it. How many Men repent all their Lives long a Marriage which they have struck up in a few Days? For when the Die is once cast, it is too late to wish for another Chance. In all our Deliberations we should distinguish between what is prudent and what is foolish, that we may not be betray'd, thro' a gay Outside, into Inconveniences and Mistakes. Profuse Living, and extravagant Gaming, both which inevitably terminate in the Ruin of those who blindly pursue them, are principally owing to a Want of Thought.

The APPLICATION to F A B. XX.

Much ado about Nothing.

*T*HE Sense of this Fable bears an exact Proportion to the old English Proverb above, or this other, of Great Cry and little Wool. The Intention of both which is, to expose all those who promise something very extraordinary, and produce nothing praise-worthy; nothing but what is mean, and the just Object of Contempt and Ridicule. Illiterate Empiricks, and self-conceited Poets, who aim, by artificial Rumours, to raise the Expectations of Mankind, and then, by their injudicious and bungling Performances, altogether disappoint them, have been lashed, Time out of Mind, with the Recital of this Æsopian Tale.

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FABLE XXI.

V. II.



FABLE XXII.



J. Mâle Delin.

B. Cole sculpt.

F A B L E XXI.

The Tame Stag.

A Stag, caught young, and tamely bred,
 Bashful at first, each Creature fled ;
 But bolder grown, he dauntless stands,
 And takes his Food from any Hands ;
 Whene'er repuls'd, with high Disdain,
 And levell'd Horns, he turns again :

*So the coy Maid her Lover flies,
 Or stands at first with down-cast Eyes ;
 But in a while she boasts her Flame ;
 For Custom conquers Fear and Shame.*

F A B L E XXII.

The Jugglers.

A Thousand Tricks a Juggler shew'd,
 And each surpriz'd th' applauding Croud.
Vice hears his Fame ; with haughty Air,
 Defies his Art, assumes the Chair.
 " This *Glass*," says she, " with Love inspires ;
 " Each looks, and Each himself admires.
 " A thousand Charms she calls, they fly ;
 " A thousand Ills their Place supply :"
 The Juggler blush'd, in Grief of Heart,
 Acknowledg'd her superior Art.

The

*The APPLICATION to F A B. XXI.**ADVICE to the LADIES.*

Avoid with Care
All close Engagements in Love's fatal War,
Tho' long uninjur'd you maintain the Fight,
You'll find your only Safety's in your Flight.
The Foe all Stratagems and Methods tries ;
Who Force escape, are taken by Surprise.
On Wings of Down, his treach'rons Arrows fly :
Ah ! guard each Avenue, or else you die.
Trust not the slight Defence of female Pride,
Nor in your boasted Honour much confide ;
In spite of all the Virtue Women boast,
The Fair One that deliberates is lost.

*The APPLICATION to F A B. XXII.**Vice is a perfect Cheat.*

*V***IRTUE's** *so suited to our Happiness,*
That none but Fools can be in Love with Vice,
Virtue's a native Rectitude of Mind :
Vice the Degeneracy of human Kind.
Virtue is Honour circumscrib'd by Grace :
Vice is made up of ev'ry Thing that's base.
Virtue's the Health and Vigour of the Soul :
Vice is the foul Disease infects the Whole.

fly

rice

L B

FABLE. XXIII. *i. 11*



FABLE. XXIV.



J. Wale Delin.

B. Cole sculp.

F A B L E XXIII.

The Apple and the Horse-turd.

IN a Farm-yard, one Summer's Day,
 A *Pippin* and a *Horse-turd* lay
 Close by each other's Side, like Friends.—
 Strait from the Clouds a Show'r descends.
 Th' impetuous Storm drove *Both* away;
 The *Last* was heard with Pride to say,
 As they were rolling down the Stream,
 " Lord ! Brother, how *We Pippins* swim !

F A B L E XXIV.

The Fox and the Hare.

A *Fox* and *Hare* once *Jove* address'd,
 And thus their Grievances express'd :
 " How happy should I be," said one,
 " Could I with Speed like *Keyword* run !"
 " Could I, says t'other, play my Part
 " Like *Reynard*, 'twould rejoice my Heart."
 But *Jove*, in Anger thus reply'd ;
 " Your Sighs are the Result of Pride.
 " No more your impious Murmurs vent ;
 " Prize what you have, and be content."

The

*The APPLICATION to F.A.B. XXIII.**The Folly of Ambition.*

THERE is scarce any Thing in the World but what would fain be thought greater than it is : And the Source of this Vanity is this ; that it first entertains a high Opinion of itself, and imagines that it really is so. Daily experience shews us, that the most worthless Coxcombs are the most self-conceited, and with consummate Assurance make themselves Equals, and of a Party with their Betters. They cry WE to every Thing, and would willingly be thought Men of great Importance upon all Occasions, and in the Opinion of all People, notwithstanding, upon an impartial Enquiry, they are found to be perfectly worthless, and insignificant Creatures.

*The APPLICATION to F.A.B. XXIV.**Prize what you have.*

By this little Fable we are shewn the Vanity of idle unnatural Wishes, which are not only to be rejected, but deserve to be punished. The Favours of Providence are so impartially distributed, as that every living Creature has its Share ; and it is highly unreasonable, if not impious, that any Individual should pretend to, or grasp at all ; for whilst we are thus avaricious, we charge Providence with Injustice for not giving to everyone alike. The great Socrates used to say (and his Observation was doubtless very just) that were a Man but to go where he should have his Choice of all the good Things and ill Things in Nature, he would come Home again the very same Man that he went out.

FABLE

PLATE XXII



PLATE XXIII

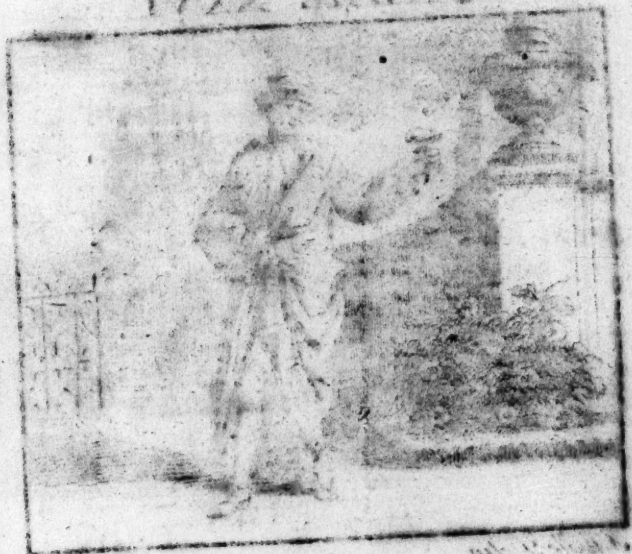


PLATE XXIV

FABLE XXV.

VII.



FABLE XXVI.



J. Mallet Delin.

B. Gode sculp.

F A B L E XXV.

The Scold and the Parrot.

THE Husband thus his Wife reprov'd—
 “ A *Termagant* will ne’er be lov’d:
 “ Will your curst *Clack* lie never still?
 “ That *Rival* to a noisy *Mill*?”
 The *Shrew*, with a fly *Sneer* replies—
 “ Husband! I vow, you’re wondrous wise!
 “ Your *Parrot* there screams all Day long,
 “ And you approve her clam’rous Song;
 “ But I, forsooth, must hold my Tongue.” }
 “ Thou *Coxcomb*! *husb*,” cries *Poll*, “ for Shame!
 “ Mistress! indeed you’re much to blame.
 “ Tho’ most our harmless *Tattle* prize,
 “ A railing *Gossip* all despise.”

F A B L E XXVI.

The Poet and the Rose.

A Poet once, well pleas’d, survey’d
 A beauteous *Rose*, and sighing said;—
 “ To *Chloe*’s whiter Breast repair,
 “ Thou’lt find more fragrant Odours there;
 “ Her Charms will thine, fair *Flow’r*, outvie,
 “ And thou’lt with Envy gaze and die.”
 A Sister *Rose* soon Silence broke,
 And frowning, thus the *Bard* bespoke:
 “ Tho’ *Chloe*, when you sigh, looks gay,
 “ And throws you like a Weed away,
 “ Why must we languish and decay?” }
 With Justice we the Man despise,
 Who by another’s Fall would rise.

The APPLICATION to F A B. XXV.

JUNO; or the IMMORTAL VIXEN.

JOVE does with Fear and Awe his Sceptre hold,
 For Reverence of his Immortal Scold.
 Her Tongue outdoes his feeblèr Thunder's Sound,
 And shakes scar'd Nature's universal Round.
 His dreadful two-fork'd Bolt not nimbler flies,
 Nor Sheets of Flame wide-wasting thro' the
 Skies;

There is no Lightning like her Hands and Eyes. }

JUNO does his illustrious Tresses tear,
 And throws the precious Spoils around the Air.
 Hence bearded Comets thro' the Clouds are hurl'd,
 And dreadful, hairy Meteors fright the World.

The APPLICATION to F A B. XXVI.

The UNREASONABLE REQUEST.

I.

GO, lovely Rose,
 Tell her that wastes her Time and Me,
 That now she knows,
 When I resemble her to Thee,
 How sweet and fair she seems to be.

II.

Then die, that She
 The common Fate of all Things rare
 May read in Thee;
 How small a Part of Time they share,
 Who are so wondrous sweet and fair.

FABLE

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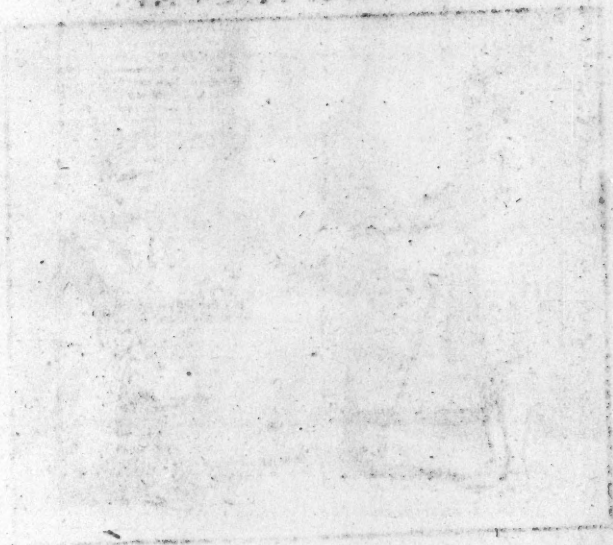
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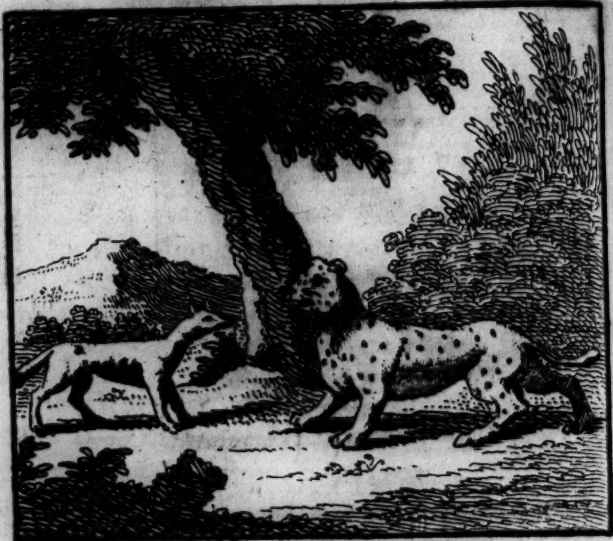
TAB. XXXI



TAB. XXXII



FABLE XXVII. V. II.



FABLE XXVIII.



J. H. de la plume.

B. de la plume.

F A B L E XXVII.

The Leopard and the Fox.

A *Leopard* once his Beauty priz'd,
 And all his Fellow-Beasts despis'd.
 A *Fox* that did his Pride disdain,
 Advis'd him not to be so vain.
 "Thy spotted Skin, thy outward Grace,
 "To the Mind's Beauties must give Place;
 "For Chance, or Age, may *Those* impair,
 "But *These*, said he, immortal are."

F A B L E XXVIII.

The Clown and the Student.

A *Bumkin*, unrefin'd and rude,
 Disturb'd a *Student's* Solitude:
 Ask'd, why that dreaming Life he lov'd,
 And from all Company remov'd?
 The *Student*, with an angry Look,
 (Thus interrupted from his Book)
 Reply'd, "Thou stupid *Ass* be gone;
 "Thy Company is worse than none."

The APPLICATION to FAB. XXVII.

Intrinsick Beauty's best.

*The CHARACTER of MARCIA, from
CATO.*

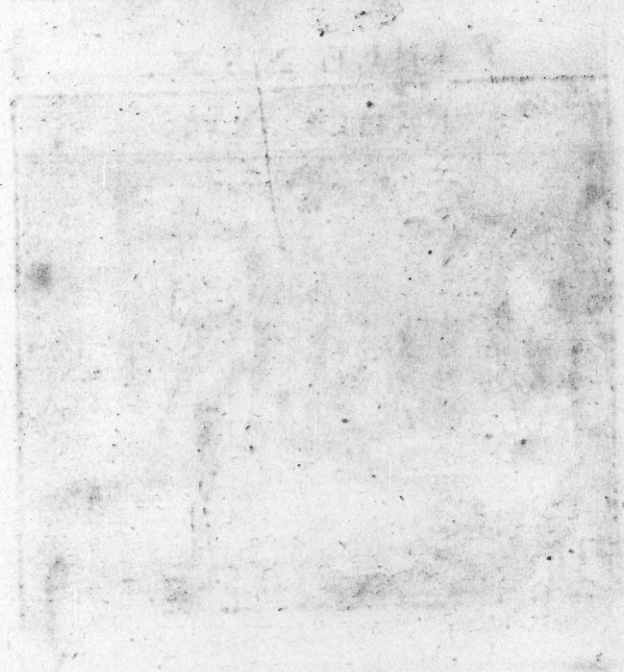
*'TIS not a Set of Features or Complexion,
The Tincture of a Skin, that I admire :
Beauty soon grows familiar to the Lover,
Fades in his Eye, and falls upon the Sense.
The virtuous MARCIA tow'rs above her Sex.
True, she is fair ;—Oh ! how divinely fair !
But still the lovely Maid improves her Charms
With inward Greatness, unaffected Wisdom,
And Sanctity of Manners.*

The APPLICATION to FAB. XXVIII.

Never less alone, than when alone.

*THEY who in Study do their Time employ,
And with their Thoughts, or Books, themselves
enjoy ;
Each pleasing Minute to Retirement gain'd,
Are with delightful Converse entertain'd :
But, when by strong Necessity drawn thence,
And forc'd into the World's Impertinence ;
In Crouds most lonesome to themselves appear,
And find their only Solitude is there.*

FABLE



FABLE XXIX.

V.II.



FABLE XXX.



J. Wale delin.

B. Cole sculp.

F A B L E XXIX.

The Peacock and the Crane.

A *Peacock*, of his Feathers vain,
 Upbraids, in homely Dress, a *Crane*,
 “Your Plumes,” replies the *Crane*, “are fine,
 “But not so useful, Sir, as mine:
 “You only over Houses fly;
 “I, like the *Eagle*, mount the Sky.”

F A B L E XXX.

The Clown and the Wood.

ONCE on a Time a *Clown* address
 The *Trees* to grant him one Request;
 A *Handle* for his *Axe* allow,
 From any crooked, useless Bough:
 The *Wood* consents;—th’ ungrateful *Clown*
 Soon hews his *Benefactors* down.

The APPLICATION to F A B. XXIX.

Pride is a very silly, detestable Vice.

'TIS an Affeſtation of appearing conſiderable, that puts Men upon being insolent, and looking down with an Eye of Contempt on all ſuch as are incapable of making a gay Appearance, tho', in Reality, Men of far greater Merit than themſelves. This haughty Deportment, however, inſallibly renders them both mean and ridiculous. He that calls for, and lays Claim, as it were, to our Reſpect, does no ways deſerve it, and he that is on the Catch for Applauſe, moſt commonly loſes it : The moſt ſure Way to procure it, is ſeemingly at leaſt to ſhun it ; and the humble Man has the greateſt Probability of being exalted.

The APPLICATION to F A B. XXX.

Give a Man an Inch, and he'll take an Ell.

ALL the Favours we beſtow on ſuch as are ungrateful, are perfectly thrown away upon them ; for it is their Nature to return Evil for Good. The Moralists in all Ages have therefore inceſſantly inveighed againſt this Crime, as being more enormous, and of a deeper Dye, than any other that can be named. They concluded, that the Man who was capable of injuring his Benefactors, was unſit to live in any Community whatſoever. The Sin of Ingratitude, in ſhort, is ſo deteſtable, that there is no Neceſſity for the Uſe of many Arguments to expoſe it, or to diſſuade the Generality of Mankind from the Commiſſion of it ; ſince it is practiſed by none but a few abandoned Wretches, whoſe Tempers are altogether ſavage and inhuman.

T H E

THE
COUNSELS of WISDOM;
OR, SELECT
Prudential Maxims,

Extracted from
The LIVES of the ANCIENT PHI-
LOSOPHERS.

T H A L E S,

BEING asked, whether we could conceal our Actions from the Gods? replied, "That it was impossible, since they were privy to our most secret Thoughts."

II.

He used often to say, that the *greatest* Thing in the World was *Space*, because it contained all Beings within it; that the *strongest* was *Necessity*, because it overcame every Thing; that the *swiftest* was the *Mind*, because it could in a Moment travel over the Universe; and that

the *wisest* was *Time*, because it discovered the greatest Secrets; but that the most *pleasant* and *desirable* of all Things was, *to live without Controul, and act according to the Dictates of our Reason.*

III.

THAT to *talk much*, was no true Sign of *Wit*.—*That* we ought to think of our Friends, as well when present, as absent—*That* we should assist, and relieve our Parents, if in Distress, that we may deserve to be maintained, and supported by our Children, if Occasion should require it.—*That* we ought not to do *any* Thing which we find fault with in others.—*That* true Happiness consists in enjoying perfect Health, with a competent Subsistence; and not in spending our Days in Ignorance, Indolence, and Ease.

IV.

HE thought nothing so difficult as *Self-Knowledge*; for which Reason, he invented that short, but pithy *Maxim* KNOW THYSELF, which was some Time afterwards engraved on a Plate of Gold, and devoted to the Temple of *Apollo*.

S O L O N,

BEING asked, why he had made no Law against *Parricide*? answered, *Because I did not imagine, that there would be any one so wicked, as to kill his Father or Mother.*

II.

HE used to say, that we have no better *Guide* to conduct us, than our Reason; and that

that we should never say, or do any Thing, without first consulting it.

III.

THAT a Man's *Honesty* was much more to be depended upon, than his *Oath*.

IV.

THAT we should not *readily* make any one our *Friend*; but that it was very dangerous to *break a Friendship*, when once it was contracted.

V.

THAT the purest, and most expeditious Way to *repay an Injury*, was to *forget it*.

VI.

THAT we should never take upon us to *command*, without having learned to *obey*.

VII.

THAT every Body ought to *abhor a Lye*.

VIII.

THAT we ought to *revere* the Gods, *honour* our *Parents*, and have no *Intercourse* with the *Wicked*.

P I T T A C U S

USED to say, that *Wise Men* ought to *foresee* the *Evils* that might happen, in order to prevent them; and that *Men of Courage* ought to *undergo* them with *Patience* and *Resignation*, whenever they did happen.

II.

THAT it was no easy Matter to be a *Man of Merit*.

III.

THAT, in order to *succeed*, it was first absolutely necessary to *consider maturely* on what we *propose* to *undertake*; and then to *perform* it with the utmost Expedition.

IV.

THAT, when we would accomplish any Thing we are about, we should never boast of it, lest we should be laughed at, in case of a Disappointment.

V.

THAT we should never *upbraid* another with his *ill Fortune*, lest, some Time or other, *we ourselves* should happen to be in the same *Condition*.

VI.

THAT we should never *speak ill* of any one; not even of our *Enemies*.

VII.

THAT we should love *Chastity*, *Frugality*, and *Truth*; and pay an awful *Reverence* to the *GODS*.

VIII.

THAT we ought faithfully to *restore* whatever we are entrusted with; and never to *reveal* a *Secret*.

B I A S

USED to say, it was the highest Point of Prudence to aim at the *pleasing of every Body*; for, if a Man prove successful in this Particular, he

he will meet with numberless Satisfaction; the *Disdain* and *Contempt* that he might shew for other People being never *productive* of any *Good*.

II.

THAT we should love our *Friends* with *Discretion*; for they may possibly become our *Enemies*: And we should *hate* our *Enemies* with *Moderation*; since it is not impossible, but they may prove our *Friends* hereafter.

III.

THAT we should make Choice of our *Friends* with *Deliberation*; have an Affection for them all; but make a Difference between them in regard to their Merit.

IV.

THAT we should not be too *forward* and *eager* of *talking much*; for it was a *Sign* of *Folly*.

V.

THAT we should endeavour to get *Wisdom* whilst we are *young*; for it would be all our Comfort when we are grown *old*; That it is the *best Purchase* we can make, being the *only Blessing* that we are sure can never be taken from us.

VI.

THAT *Anger* and *Rashness* are two *Passions* altogether inconsistent with *Prudence*.

VII.

THAT we should be very punctual in the *Observance* of our *Promises*.

VIII.

THAT we should speak of the Gods with that *Awe* and *Reverence*, as becomes their *Dignity*; and should give them *Thanks* for all the good *Deeds* which we perform.

IX.

THAT we should undertake nothing *rashly*, but perform every Thing we undertake with all our *Might*.

X.

THAT we should never commend a Man for his *Riches*, if he has no other *Merit*.

XI.

THAT we should always *live*, as if we were to die the next Moment.

XII.

THAT nothing was truly good for us, that depended upon *Fortune*; that *Riches* were at best but *Amusements*; and that we had better be without them, since they too often serve to lead us out of the *Paths* of *Virtue*.

P E R I A N D E R

USED to say, that *Pleasures* were *transient*, but *Glory* was *eternal*.

II.

THAT we ought to be moderate in *Prosperity*, and prudent in *Adversity*.

III.

THAT we should never reveal a *Secret*, when once it is entrusted with us.

IV .

IV.

THAT we should always have the *same Regard* for our *Friends* in *Adversity*, as in their *Prosperity*.

C H I L O

USED to say, that *three things* were very difficult; namely, *keeping a Secret*, *bearing of Injuries*, and *spending our Time well*.

II.

THAT the greatest *Wisdom* was to *hold one's Tongue*; and especially at any *publick Entertainment*.

III.

THAT we should never *speak ill* of any one; for by *Calumny* and *Detraction*, we should for ever create ourselves *Enemies*, and be liable at all *Times* to hear what would be disagreeable to us.

IV.

THAT we should rather *visit* our *Friends* whilst they were in *Disgrace*, than when in *Favour*.

V.

THAT it was better to *lose*, than *gain* by any unjust and dishonest *Means*.

VI.

THAT *Gold* and *Silver* were tried by a *Touchstone*; but that the *Hearts of Men* were tried by them.

VII.

THAT we should use every *Thing* with *Moderation*; lest the *Deprivation* of any one *Thing* should too sensibly affect us.

VIII.

THAT we should never aim at Things too much *above* us: And that he that was *Surety* for another Person but very seldom failed of being a *Sufferer* for his Imprudence.

C L E O B U L U S.

USED to say ; that we should always endeavour to have noble Sentiments: And never be perfidious, or ungrateful.

II.

THAT, when we go *abroad*, we should always *consider* what we are *going about* ; and that as soon as we *come home*, we should *examine* ourselves, and *reflect* on what we have done.

III.

THAT we should speak *little*, and hear *much*.

IV.

THAT we should never *speake Evil* of any one.

V.

THAT we should never *abandon* ourselves to our *Pleasures*.

VI.

THAT we should *agree* with our *Enemies*, if we have any.

VII.

THAT we should make it our *Business* to give our *Children* a *liberal Education*.

VIII.

That we should never make the *Unfortunate* the *Objects* of our *Ridicule*.

IX.

IX.

THAT, when *Fortune* smiles on us, we should never be *proud* of her *Favours*; and when, on the other Hand, she proves cruel and unkind, we should never be *dejected* at her *Frowns*.

X.

THAT we should always *intermarry* with our *Equals*; for if we take a *Wife* that is either *superior* to us in *Birth* or *Fortune*, we shall have as many *Masters*, as she has *Relations*.

XI.

THAT a Man should never *caress* or *quarrel* with his *Wife* before *Strangers*; for the one is a *Sign* of *Weakness*, and the other of *Folly*.

ANACHARSIS,

BEING asked, what was the *best*, and *worst* Thing in a *Man*? answered, His *Tongue*.

II.

HE usually said, that *Vines* bore three *Sorts* of *Grapes*; namely, *Pleasure*, *Drunkenness*, and *Repentance*.

ANTISTHENES,

BEING asked by a *Man*, who brought his *Son* to be his *Pupil*, what the *Lad* would have a *present* *Occasion* for? answered, A *New Book*, a *New Pen*, and a *Tablet*; intimating thereby, that his *Son's Mind* should be like *Wax*, that had never received the least *Impression*.

II.

II.

BEING asked, what was the most *desirable Thing* in the World? it is replied he, *to die happily.*

III.

BEING asked, what *Advantage* he had gained by the *Study of Philosophy*? he answered, *That he was able, by that Means, to entertain himself by himself; and to do that out of Choice, which others only performed by Constraint.*

IV.

HE used to say, that *Nobility* and *Wisdom* were the *same Thing*; and that, consequently, *no-body* was *noble*, who was not *wise*.

V.

THAT *Prudence* was a very *strong Wall*, that could neither be *broken* nor taken by *Surprize*.

VI.

THAT the most *secure Way* of *making ourselves immortal* was, *to lead a good Life.*

A R I S T I P P U S,

BEING asked, what *Difference* there was between a *Man of Knowledge*, and an *ignorant Person*? answered, *That if they were both stripped, and sent naked amongst Strangers, the Difference would soon be discovered.*

II.

HE used to say, that it was not possible for us to be *completely happy* in this *World*, because we are *subject* to so many *Infirmities*, as well as *Passions*, which either *hinder*, or at least *disturb* us in the *Enjoyment* of our *Pleasures*.

III.

III.

THAT a wise Man should hate no one, but instruct every Body ; and that *Wisdom* was preferable to all Things else in the World.

ARISTOTLE,

BEING asked, what was the *Advantage* of being a *Liar*? It is, answered he, not to be believed when you speak the Truth.

II.

BEING asked again, what was soonest worn out? he answered, *Gratitude*.

III.

And again, what was Hope? It is, said he, *The Dream of one awake*.

IV.

Once more being asked, what Difference there was between the *Wise* and the *Ignorant*? As much, replied he, as between the *Living* and the *Dead*.

V.

HE said, that *Knowledge* was an Ornament in *Prosperity*, and a *Refuge* in *Adversity*: That those who gave a good Education to Children, were much more their *Parents* than those, who begat them; because the one only gave them *Life*, but the other furnished them with the *Means* of making it happy.

ZEN O,

USED to say, that it was better to make a Slip with the *Feet*, than with the *Tongue*; and that nothing

nothing ought to grieve us so much as the *Loss* of our *Time*, because that loss was the most *irretrievable*.

II.

THAT every *Man* ought to practise *Virtue*, for the Sake of *Virtue itself*, without any Hopes of Reward; that *Virtue alone* was sufficient to make Men *happy*; and that whoever was *virtuous*, enjoyed *perfect Happiness*, even in the Midst of the *greatest Torments*.



SELECT
RULES OF LIFE;
Extracted from
The Golden Precepts
OF
PHOCYLIDES;
IN
PROSE and VERSE.

I.

BE not treacherous and deceitful :—Pollute not thyself with Blood : nor make too much Haste to be rich.

*Plot not deceit :—From shedding Blood of rain,
And grow not wealthy by dishonest Gain.*

II.

BE thankful to Providence for every Blessing you enjoy ; and learn in whatsoever State thou art, therewith to be content.

*What the kind Hand of Justice gives, receive,
And with thy destin'd Lot contented live.*

III.

INJURE not thy Neighbour on any Account whatever :—Lie not ; but always speak the Truth.

Abstain

*Abstain from others Goods:—Let not thy Mouth
Be prone to Lies ; but always utter Truth.*

IV.

WORSHIP GOD, in the first Place ; in the next, honour thy Parents ; and in the last, do Justice to all Men.

*First honour GOD ; and next thy Parents too ;
And deal to all Men their peculiar Due.*

V.

LET not Favour or Affection bias thy Judgement.—Reject not the Poor ; nor judge any Man rashly ; for if thou dost, GOD will judge Thee hereafter.

*For Favour wrest not Judgement ; nor reject
A poor Man's Suit, nor shew the least Respect
Of Persons ; but remember, God will be,
If e'er thou judgest wrong, a Judge of Thee.*

VI.

BEAR not false Witnes against thy Neighbour ; have a strict Regard to every Word thou speakest :—Be virtuous, and true to the Trust reposed in Thee.

*Bear not false Witness ; Let thy Words be just ;
Preserve thy Chastity, and keep thy Trust.*

VII.

DEFRAUD no one by false Weights or Measures.

*Let Justice in thy Measures still prevail :
Equal thy Balance, even be thy Scale.*

VIII.

BE not forsworn, either thro' Ignorance or Perverseness ; for the Almighty abhors Perjury, without Respect of Persons.

By

*By a design'd, or an uncertain Oath,
Be not forsworn: Avoid the Guilt of both:
For Perjury, on whomsoe'er it rests,
Is a foul Crime, th' eternal God detests.*

IX.

AFFLICT not the Poor; but give the Hireling his Wages.

*To rob the Hireling of his Due abhor;
And never in the least afflict the Poor.*

X.

LET thy Mind and Tongue go together;
conceal the Secret that is entrusted with Thee;
do no Injury thyself; nor see another injured,
if thou canst prevent it.

*Think e'er thou speak'st:—And keep a Secret
close.*

Wrong none; but him that would do wrong, oppose.

XI.

GIVE not thy Alms to the Poor with Grudging,
nor put him off till To-morrow; have
Compassion on the Man that is banished, and
be Eyes to the Blind.

*Supply the Beggar's Wants without Delay;
And put not off his Suit from Day to Day.
Relieve him freely, with a bounteous Mind;
Receive the Exil'd, and conduct the Blind.*

XII.

SHAW Mercy to all such as are shipwrecked;
for the Sea, like Fortune, is a fair, but fickle
Mistress. Comfort the Man that is dejected:
and be a Friend to him that has no one to help
him. We are all liable to Misfortunes, up To-
day, and down To-morrow.

Pity

*Pity the Shipwreck'd—Dangers still attend
The Seas.—The Fallen raise, and be a Friend
To him that's friendless.—All may Ills endure :
Life is a Wheel, and Happiness unsure.*

XIII.

LET others participate of those Blessings
which God has bestowed on Thee with a li-
beral hand.

*Let publick Love inspire each gen'rous Soul ;
And ev'ry Part be useful to the Whole.*

XIV.

WEAR a Sword for thy Defence, but do no
Act of Violence to any one ; for if thou killest
even an Enemy, thou art not free from Pol-
lution.

*Wear not thy Sword for Slaughter, but Defence,
And gladly with the Use of it dispense ;
For be thy Quarrel ere so just or good,
To slay thy Foe, pollutes thine Hand with Blood.*

XV.

TRESPASS not on thy Neighbour's Ground,
nor be instrumental in depriving him of its ex-
pected Productions.

*Make no Encroachments on thy Neighbour's
Grounds.*

*Justice is best in All :—To pass her Bounds
Is Evil.—Let the Earth's Productions be,
Nor hurt, nor hinder'd in their Growth by Thee.*

XVI.

BE kind and courteous to a Stranger as well as
to a Fellow-Citizen ; for no one knows how
his Lot may be cast, nor to what remote Parts
of the World he may be obliged to fly, through
adverse Fortune.

*Strangers with Townsmen hold in like Esteem;
For we may all (though settled now we seem)
By Poverty distress'd, be forc'd to roam;
For Man has not on Earth a certain Home.*

XVII.

COVETOUSNESS is the Root of all Evil.
*The Love of Money is that fertile Root,
Whence all the various Kinds of Evil shoot.*

XVIII.

GOLD and Silver are the universal Deceivers of Mankind; the Inlets to all Evils, the Bane of Life, and the Destruction of all Things. What a Pity then it is, that Mankind should set their Affections so much upon them! it is on their Account, that we hear of so many Battles, Rapines and Slaughters: it is for their Sake that Children and Parents become Foes; and Brothers and Relations the Objects of each other's Hatred.

*In Gold and Silver what unseen Deceit
Makes Mortals labour to be curst, and great?
O Gold! thou Guide to Evil! Bane of Life!
Thou Spring of Mischief! and thou Source of
Strife!*

*Happy for Man, if thou hadst never been!
Thou pleasing Ruin! pregnant Cause of Sin!
Thy dire Effects in bloody Wars we see!
Wrongs, Rapines, Murders, all proceed from Thee!
Children for Thee their Parents' Ruin seek!
And Brothers all the Ties of Nature break!*

XIX.

SCORN the Baseness of Time-serving Sycophants, who sooth Mankind in their Vanity by their fulsome Flattery, and egregious Lies; who
like

like the *Polypus*, that changes its Colour as often as it shifts its Place, appear under any Disguise that best suits with the Accomplishment of their fordid Views.

Speak what thou know'st is right; and scorn to use.

Words suited to the Times for sordid Views :

*Like Reptiles, borne on num'rous Rows of Feet,
Who change their Colour as they change their Seat.*

XX.

HE that is guilty of an ill Thing upon mature Deliberation, deserves, doubtless, to be branded with the ignominious Character of a Villain : But whether he, who, either thro' Inadvertency or fatal Necessity, is compelled to do an ill Action, is absolutely a wicked Man, is not easy to determine : For the Intention of a Man, in every Action, ought fairly to be examined, without Prejudice or Prepossession.

*To calmly practise Inj'ries pre-design'd,
Argues the Baseness of a Villain's Mind :
But judge not rashly Him, that's over sway'd
To act unjustly :—Let th' Intent be weigh'd.*

XXI.

BE not proud, or vain-glorious, on Account of thy Wealth, Strength, or Understanding ; for God alone is truly rich, mighty, and wise.

*If Wisdom, Strength, or Riches be thy Lot,
Boast not; but rather think thou hast them not :
For God alone, from whom these Gifts proceed,
Is wise, is mighty, and is rich indeed.*

XXII

AFFLICT not thyself in thy old Age, on Account

count of the Misfortunes of thy Youth ; for Time past can never be recalled.

*Let not past Troubles thro' thy Fancy run ;
What once has happen'd, ne'er can be undone.*

XXIII.

ADDICT not thyself to Anger ; for the passionate Man is too often apt to strike without Discretion, and liable to do that Mischief in a Moment, which he may repent perhaps all his Life after.

*Restrain thine Anger, and to strike be slow ;
Blood has, tho' undesign'd, been known to flow,
And Murder issue from a hasty Blow.* }

XXIV.

GIVE a Check to thy Passions ; observe a Mean ; and let no one of them be accompanied with Pride, Pomp, or Magnificence.

*Be all thy Passions with the Mean endow'd ;
Nothing too great, too lofty, or too proud.*

XXV.

IMMENSE Riches are too apt to puff up a Man with Pride, and make him look down with an Eye of Scorn and Contempt, on Men of ten times more Merit, in Reality, than himself.

*Riches, if more than can be fairly borne,
Engender Pride, and puff us up with Scorn.*

XXVI.

A HOT Spirit, and Courage, when ungovern'd, is productive of many Evils.

*Courage, if 'tis not check'd, is always bad :
Too hot a Spirit makes its Owner mad,*

XXVII.

THE Love of Virtue is doubtless very laudable; but Zeal in a bad Cause deserves Reproach.

*To emulate what's good deserves Applause;
But Zeal is Evil in an evil Cause.*

XXVIII.

VIRTUOUS Love is highly praise-worthy; but he that looketh on a Woman to lust after her, is the just Object of Contempt.

*The Love of Virtue wears a beauteous Face;
But Lust, ignoble Passion! breeds Disgrace.*

XXIX.

IN all thy Discourse, take Care to talk with Moderation.

*In all thy Talk be Moderation had;
The Mean is best, and all Extremes are bad.*

XXX.

ENVY not the good Success of thy Neighbour; lest thou shouldst be thought worthy of Reproof: The immortal Spirits harbour no envious Thoughts of one another; for were there the least Discord among them, Heaven itself could never subsist.

*Repine not at thy Neighbour's Good, nor rail:
No envious Thoughts th' immortal Minds assail.*

XXXI.

ADDICT thyself to Temperance: Blush at a dishonest Action; and bear no Malice.

*Be always temp'rate, shameful Deeds eschew:
Chuse not, with Mischief, Mischief to pursue.*

XXXII.

SOFT Words turn away Wrath; but one angry Law-suit brings on another.

*Let Justice vindicate thy Goods, or Life:
Soft Words are useful: Strife engenders Strife.*

XXXIII.

BE not over-credulous; but suspend thy Judgment till thou hast a full View of the End proposed.

*Trust not too rashly; but thy Faith suspend,
Till thou hast certain Knowledge of the End.*

XXXIV.

OPPRESS not, nor rack the Man who is poor and defenceless, tho' thy Demands may possibly be very just.

*Exact not from a poor Man (tho' thy Right)
A Debt, with Rigour, to the utmost Mite.*

XXXV.

IT is much more agreeable to welcome a Guest with Sincerity and Freedom, tho' the Fare be simple and homely, than to torture him with the Formalities of a splendid Entertainment.

*Better to let a Stranger find, with Haste,
A hearty Welcome to a mean Repast,
Than thro' an ill-tim'd Hindrance make him wait
The formal Dainties of a gaudy Treat.*

XXXVI.

LET not a Blockhead be promoted to any Place of Trust, and be thereby empowered to lord it over his Betters: None but wise Men should be chosen Magistrates.

*Set not a Fool in Judgment : Wise Men guide
Wise Councils : Artists Points of Art decide ;
A Man, unlearn'd, no Science can discern ;
They never know what's Good, who never learn.*

XXXVII.

*Put not thy Confidence in the Populace ;
for they are ever unstable, and as fickle as the
Wind.*

*Place no Dependance on the vulgar Herd ;
Th' unstable Vulgar in a Moment's stirr'd.*

XXXVIII.

THERE are three Things that are very difficult to be conquered ; namely, a rude Multitude, an impetuous Torrent, and a raging Fire.

*The Multitude, a Torrent, and a Flame,
Are three wild Monsters very hard to tame.*

XXXIX.

*BURY the Dead ; and never suffer their
Ashes to be uncovered or exposed to public
View ; for such inhuman Practices are odious
and abominable in the Sight of God.*

*Inter the Dead, and never dare disclose
Their Caverns, or their sacred Dust expose ;
The Wrath of Heaven attends such Crimes as
those.* }

XL.

MANGLE not, nor dissect a breathless Carcase ; for the Dead, we hope, will soon arise, and their Souls be immortal.

*'Tis a foul Deed, deserving highest Blame,
To mangle or dissolve a human Frame :
We hope the Relicks of departed Men
Shall rise to Light, and never die again.*

XLI.

THO' our Bodies, indeed, must quickly be dissolved, and moulder in the Dust, yet the human Soul is incorruptible, the Image of its great Creator, and returns to God that gave it.

*The Breath of Man is God's own Image sent
From Heav'n, and for a Time to Mortals lent;
Our Bodies are of Earth, and therefore must
Soon be dissolv'd, and moulder into Dust:
But Souls, releas'd, to pristine Seats repair,
Borne on the Pinions of the floating Air.*

XLII.

BE not too anxious after Riches; since this Life is but of short Duration, and Wealth and Pomp are of no Avail in the gloomy Grave; where the meanest Beggar and the most potent Monarch are on a Level.

*Be not too sparing; know thou'rt mortal made;
Nor can thy Wealth be to the Grave convey'd.
Death levels All:—Souls wait on God's Com-
mand.*

*Th' Eternal Mansions and the Stygian Land
To all are common; thither all repair;
Beggars and Princes meet promiscuous there.
Our Space of Life is narrow; short our Stay;
The Soul alone's exempt from all Decay.*

XLIII.

BE not too much dejected, when Fortune frowns; nor too much exalted, if she smiles; for she's a fair but fickle Mistress.

*By adverse Fortune be not quite subdu'd;
Nor too much lifted up with Joy, at good.*

XLIV.

WE are sure of nothing till we have it ; for many Things happen betwixt the Cup and the Lip.—Let Discretion be your Guide ; comply with the Humours of Mankind ; for it is hard Labour at least, if not Folly, to row against Wind and Tide.

*We're oft deceiv'd by Things that surest seem :
Obey the Times ; nor strive against the Stream.*

XLV.

NEVER despair ; for after a Storm comes a Calm.

*One Moment Men some sudden Ill endure ;
And find the next some unexpected Cure.*

XLVI.

THO' GOD Almighty has been pleased to bestow on all his Creatures some Arms or other for their Defence ; to the Birds, for Instance, Wings ; to the Lions Strength ; Horns to the Bulls, and Stings to the Bees ; yet to Man he has given Wisdom, a more excellent and noble Weapon, and much sharper than a two-edged Sword.

*No Sword has half that penetrating Force
That lies in Reason, and in wise Discourse.
To every Kind of Creature G d has given
Defensive Arms, and Pow'r deriv'd from Heav'n.
Birds he created swift, and Lions strong ;
Bulls with their Horns defend themselves from
Wrong ;
The Bees are arm'd with Stings : But Man's Defence
Is plac'd in Reason, Reason is the Prince*

Of

*Of all Endowments ; 'tis a glorious Beam
Of God's own Light, a Ray deriv'd from him.
A wise Man's Head excels a strong Man's Hands ;
Wisdom disposes Fields, and orders Lands ;
From wild tumultuous Rage she guards a Realm,
And Ships are safe, when Wisdom guides the Helm.*

XLVII.

Avoid all vain-glorious and affected Boastings : Set a Guard upon the Door of your Lips ; and when you speak let your Words be modest.

*Shun mad, vain-glorious Boasts, and be thy
Tongue
With Modesty, that useful Beauty, hung.*

XLVIII.

HAVE a strict Regard to the Company you keep : It is a very dangerous Thing to associate with a Villain ; for evil Communication corrupts good Manners.

*Save not the Wicked from their just Desert ;
Shun their Contagion ; from their Steps depart ;
For they who live with Knaves great Hazards
run
Of being jointly in their Crimes undone.*

XLIX.

GIVE no Encouragement or Countenance to a secret Fraud ; nor partake of the Profits arising from it ; for he that receives a Purse, when he knows it to be stolen, is as great a Villain as he that cuts it.

*Conceal no Fraud, for both are equal Thieves,
Who steals the Goods, and who, when stol'n, re-
ceives.*

L.

IDLENESS is the Rust of the Mind, and the Inlet to all Misfortunes. If therefore the *Sluggard* would but go to the *Ant* or the *Bee* for Instruction, he would soon learn to live, not only above Contempt, but with Comfort and Credit, let his Station or Employment be ever so mean.

*Labour, and let thy Hands procure Relief,
Of all thy Wants : An idle Man's a Thief.
Feed not on Refuse Scraps of others Boards,
But what thine honest Industry affords,
In Credit eat ;—and let the toilsome Spade
Maintain the Man, that knows no Art nor Trade.
There are (which all Excuse for Sloth destroys)
In Life a thousand various good Employs.*

The CONCLUSION.

WHOEVER strictly practises the Rules above prescribed, may be assured of living happy in every Station as well as Stage of Life.

*Th' Arcana these of sacred Justice are :
Be these, O Mortals, your peculiar Care.
Then Life shall smile thro' every chearful Stage,
Happy in Youth, in Manhood, and in Age.*

SELECT
Proverbial Maxims,
With Short
Instructive Explanations,
IN
PROSE and VERSE.

I.

Sincerity is true Wisdom; OR,
Truth needs no Disguise or Ornament.

Integrity, in Regard to Success in Business without any other Consideration, hath many Advantages over all the fine and artificial Ways of Dissimulation and Deceit: It is much the plainer and easier, much the safer, and more secure Way of Dealing in the World; it has less of Trouble and Difficulty, of Entanglement and Perplexity, of Danger and Hazard in it: It is the shortest, and nearest Way to our End, carrying us thither in a direct Line, and will hold out, and last longest. The Arts of Deceit and Cunning continually grow weaker, and less

effectual to those that use them ; whereas Integrity gains Strength by Use, and the more and longer any Man practiseth it, the greater Service it does him, by confirming his Reputation, and encouraging those with whom he has to do, to repose the greatest Trust and Confidence in him, which is an unspeakable Advantage in the Business and Affairs of Life.

If a Man, indeed, were to deal in the World for a Day only, and should never have Occasion to converse with Mankind any more, should never more need their good Opinion, or good Word, it were then no great Matter (as to the Concerns of this Life) if a Man should spend his Reputation all at once, and venture it at one throw ; but if he be to continue in the World, and would have the Advantage of Conversation whilst he is in it, let him make Use of Truth and Sincerity in all his Words and Actions ; for nothing but this will last, and hold out to the End : All other Arts will fail, but Truth and Integrity will carry a Man through, and bear him out to the very last.

II.

The Master's Eye makes the Horse fat ; OR, Keep your Shop, and your Shop will keep you.

*In Things of Moment on yourself depend ;
Trust not too far your Servant, or your Friend ;
With private Views your Friend may promise fair,
And Servants very seldom prove sincere.*

III.

Necessity has no Law; OR, Hobson's Choice.

This Proverb, by vulgar Error, is taken and made Use of, when a Man is reduced to the last Extremity, and is perfectly at a Loss how to extricate himself out of any Difficulties in which he is unhappily involved; and for that Reason readily embraces the first Expedient that offers, tho' never so weak, or unlikely to be attended with Success.

The Propriety, however, of the Maxim is, to use it, when we would say, there is Plenty, but we should make such a Choice, as not to hurt another that is to come after us.

As the Story is agreeable enough, and but short, it may not be improper, we hope, to give an Account of the Origin of this *British* Proverb.

Mr. *Tobias Hobson* then, from whom we have this *Laconic* Expression, tho' but a Carrier, was a Man of great Abilities, and Invention; and one who saw where a good Profit might arise, tho' duller Men might possibly overlook it: This ingenious Man was the first in this Island who let out Hackney Horses. He lived in *Cambridge*, and observing that the Scholars rid hard, his Manner was to keep a large Stable of Horses, with Boots, Bridles and Whips, to furnish the young Gentlemen at once, without going from College to College to borrow, as they have done since the Death of this worthy Man: Mr. *Hobson*, I say, kept a Stable of forty or fifty.

good Cattle always ready, and fit for Service ; but when any one came for a Horse, he was led into the Stable, where was Choice enough ; but he obliged him to take the Horse that was nearest the Stable-door ; so that every Customer was alike well served according to his Chance, and every Horse ridden with the same Justice. From whence it became a Proverb, when what ought to be our Election was forced upon us, to say, *Hobson's Choice.*

IV.

**Make Hay whilst the Sun shines ;
OR, Time and Tide wait for no Man.**

*What can be done, with Care perform To-day,
Dangers unthought of, will attend Delay :
Our distant Prospects all precarious are ;
For Fortune is as fickle as she's fair.*

V.

**No Lot like our own ; OR, Patience
makes all Things easy.**

It is a celebrated Thought of *Socrates*, that if all the Misfortunes of Mankind were cast into a public Stock, in order to be equally distributed among the whole Species, Those, who now think themselves the most unhappy, would prefer the Share they are already possessed of before that which would fall to them by such a Division. *Horace*, indeed, has carried this Sentiment still farther, and asserts, that the Hard-

ships

ships or Misfortunes which we lie under are more easy to us, than those of any other Person would be, in case we could change Condition with him. From whence arise these two Lessons of Instruction ; namely, that it is a Sin in the first Place to repine at our own Troubles, whatever they be, or to envy the Happiness of our Neighbour, however seemingly great ; and in the next, that we ought never to think too lightly of another's Complaints, but to regard the Sorrows of our Fellow-Creatures with Sentiments of Humanity and Compassion.

VI.

No Pains, no Profit ; OR, Industry is all in all.

*He who from Heav'n expects to gain his End,
Must, by his own Efforts, himself befriend ;
The Wretch, who ne'er exceeds a faint Desire,
Goes but half Way to what he would acquire :
He that to Virtue's high Rewards would rise,
Must run the Race, before he wins the Prize :
Alcides thus was for his Labours fam'd,
His Trophies rose from Monsters which he tam'd ;
He his Renown by great Exploits enhanc'd,
And bore the Heav'n to which he was advanc'd.*

VII.

**Every Bean has its Black ; OR,
There is nothing in Nature without its BUI.**

This Proverb is a good-natured Excuse for the
common

common Foibles of Mankind ; and intimates, that there is no Person absolutely perfect ; that old *Homer*, tho' a Divine Poet, nodded sometimes ; that Men of the brightest Parts have Faults mixed with their Virtues, and resemble the flaming Bush, which has Thorns amongst Lights.

VIII.

**Shine in your own Sphere ;
OR, Prize those Talents that you
have.**

*Impartial Jove has so his Gifts addrest,
That all are favour'd with what suits them best ;
And in peculiar Ornaments excel,
Which plac'd on others would not fit so well ;
In Beauty some ; and some in Honour shine ;
To Labour some ; and some to Mirth incline :
The Slow are steady ; the Unhealthy learn'd ;
The Homely wise ; the Simple unconcern'd :
Wealth keeps the Rich at Ease ; Content the Poor ;
Each has his Talent, and in that a Store.*

IX.

**Cut your Coat according to your
Cloth ; OR, Look before you leap.**

This is a Lesson of Advice to all Mankind in general, and directs them to have a strict Eye over their Conduct ; to keep an exact Balance between their Incomes and Disbursements ; and never to let their Vanity and Pride so far overcome

come their Reason, as blindly to run in Debt, and reduce themselves, by their bad Oeconomy, to Poverty and Disgrace.

X.

**Many a little makes a Mickle;
OR, Light Gains make a heavy
Purse.**

*Nor trivial Loss, nor trivial Gain despise;
Mole-Hills, if often heap'd, to Mountains rise:
Weigh every small Expence, and nothing waste;
Farthings, long sav'd, amount to Pounds at last.*

XI.

**No Monster like a Drunkard; OR,
He who plays on a Man in Liquor in-
jures the Absent.**

There is no Character more despicable and deformed in the Eyes of all reasonable Persons than that of a Drunkard; neither is there any Vice that has such fatal Effects on the Minds of those who are addicted to it. The sober Man, by the Strength of Reason, may keep under, and subdue every Folly to which he is most inclined; but Wine discovers every little Flaw, every little Seed, that lies latent in the Soul; it gives Fury to the Passions, and Force to those Objects which are apt to produce them. Wine heightens Indifference into Love, Love into Jealousy, and Jealousy into Madness. It often turns the good-natured Man into an Idiot, and
the

the choleric Fool into an Affassin. It gives Bitterness to Resentment, makes Vanity insupportable, and displays every little Spot of the Soul in its utmost Deformity.

The Habit, moreover, of drinking to Excess, besides the ill Effects above mentioned, has a bad Influence on the Mind, even in its sober Moments; for, by insensible Degrees, it not only impairs the Memory, but weakens the Understanding.

XII.

**Home is Home, tho' never so homely;
OR, Content is a continual Feast.**

*The Wise who are inclin'd to live at Ease,
Whom Reason more than Appetite doth please,
Relish the mean Repasts their Home affords,
More than the Dainties of luxuriant Boards:
Their Liberty does their coarse Fare digest,
And makes each homely Meal a sumptuous Feast.*

XIII.

**The burnt Child dreads the Fire;
OR, Fore-warned, fore-armed.**

From hence we may learn, that Nature dictates to all Creatures living, whether they act by Reason or Instinct only, that they ought to consult their own welfare and Safety. For the first Principle, throughout the whole Works of Creating-Wisdom, is Self-Preservation, and a prudent Evasion of those Things that have once proved hurtful and pernicious.

XIV.

XIV.

**Repining only adds to Misery; OR,
Sorrow is lightened by Comparison.**

*Men, who their own Misfortunes only weigh,
Think none so wretched, so distress'd as they:
But, when their Woes with others they compare,
With greater Patience their Afflictions bear,
And less the Loads, which they sustain, regret,
Because their Neighbours under greater sweat.*

XV.

**Lying is a mean-spirited Vice; OR,
Truth may be blamed, but not shamed.**

There is no Conversation so agreeable as that of the Man of Integrity, who hears without any Intention to betray, and speaks without any Intention to deceive. An unaffected Plainness and Sincerity, and a natural Honesty of Disposition, always argues true Greatness of Mind, and is for the most part accompanied with undaunted Courage and Resolution.

XVI.

**Avarice knows no Bounds; OR, All
covet, all lose.**

*Contented Men no Disappointment dread,
Their Wishes ne'er Sufficiency exceed;
But they, whose vast Desires no Limits know,
Miss what they seek, and what they have forego.*
Ixion.

*Ixion-like, baulk'd of their JUNO's Charms,
They find a Cloud in their deluded Arms.*

XVII.

**Many Things happen betwixt the
Cup and the Lip; OR, Nothing is
certain but Death and Taxes.**

This is a prudent Precaution, and applicable to all such as are too warm and sanguine, too unmindful of future Contingencies, and build their Hopes of Success too frequently on a sandy Foundation.

XVIII.

**No Enemy so dangerous as a false
Friend; OR, Beware of the Snake in
the Grass.**

*Soft, soothing Words don't always friendly
prove;
Mischief is often couch'd in proffer'd Love:
Fair Speeches, when the Thoughts to Ill incline,
Are but the Varnish to some base Design.*

XIX.

**As you make your Bed, so you must
lie in it; OR, Just as you brew, so
will you bake.**

These Reflections are applicable to all such Persons as have no Regard to their Conduct in Matters of the greatest Importance, who are deaf to all good Counsel, and owe all their
Mis-

Mismanagements and Afflictions to their own headstrong and unruly Passions.

XX.

**Spare the Rod and spoil the Child ;
OR, Bend the Twig whilst it is
tender.**

*Parents whose Love to Children oft is blind,
To those they most indulge, are most unkind ;
For Youth that want Discretion what to chuse,
Incline to Vice, when given too great a Loose :
Hence the fond Father, by his sad Mistake,
Finds his Hopes blasted, and his Son a Rake ;
But stricter Discipline to Virtue tends,
Improves the Child, and gains the Parent's Ends.*

XXI.

**A guilty Conscience needs no Ac-
cuser ; OR, A wounded Spirit who can
bear ?**

The guilty Man, the Usurper, and the Vil-
lain, think every one about them as base and
perfidious as themselves. These continual Dis-
trusts hinder them from the Enjoyment of the
Fruit of their Crimes. Cruel Remorses rend
their Hearts, and dark gloomy Cares hang for
ever on their Brows. The Anger of Heaven
pursues them every where. The Splendor of
Royalty itself cannot make them happy ; be-
cause they neither taste Peace of Mind, or that
generous Confidence in the Friendship of Men,
which is the sweetest Charm of Life.

XXII.

XXII.

Beauty's a fair but fading Flower ;
OR, External Charms are very precarious Blessings.

*The Rose is fragrant, but it fades in Time ;
The Violet sweet, but quickly past its Prime ;
White Lillies hang their Heads, and soon decay,
And whiter Snow in Minutes melts away.*

XXIII.

Art polishes and improves Nature ;
OR, Manners make the Man.

There is nothing that makes so wide a Distance between Man and Man, nay, between one Nation and another, as human Literature ; and, as that gains Ground, the Inhabitants are, in Proportion, transformed into new Creatures.

The *Romans* of old, by the vast Improvements which they have made in Arts and Sciences, grew immensely rich, and became the Objects of universal Admiration ; but the *Africans*, by their Neglect of them, are, even at this Day, most miserably poor, and not undeservedly the Objects of Contempt.

Without having Recourse, however, to History, if we will but take a cursory View of the Course of Nature, we shall soon discern what a surprising Difference a little Art and Industry will make between two Tracts of Ground of equal Value ; the one, if uncultivated, remains wild,

wild, and is over-run with Weeds ; the other, under the Care of a skilful Gardener, abounds with a vast Variety both of Fruits and Flowers. And thus it is with the Mind, which ever repays the Pains we take in the Cultivation of it with the utmost Gratitude and Profusion. That's the Soil which every one ought to improve to the best Advantage; a Soil both rich and fertile, capable of the noblest Productions, and alone worthy of its principal Concern.

XXIV.

Self-Preservation is the first Principle in Nature ; OR, Charity begins at Home.

*Few Men their Friends to such Excess adore,
But that their Value for themselves is more ;
Self-Love outweighs what else they hold most dear ;
The Skin is nearer, tho' the Shirt be near.*



SELECT
HISTORICAL AMUSEMENTS,
Digested under
PROPER HEADS,
By Way of
CONCLUSION.

HISTORY I.
ATYS AND PHRYNE;
OR,
THE LOOKING-GLASS,

THERE was an old Man, whose Name was *Sophronius*, who had two Children, a Son and a Daughter. The Name of *little Master* was *Atys*, and *Miss* was called *Phryne*.

It happened, that as these two were one Day playing together, they found a *Looking-Glass*, which was in their Mamma's Bed-chamber, and peeping into it, it too plainly appeared, that *Atys* was a *Beauty*, and *Phryne* the *Reverse*.

Upon

Upon this, the *Lad* grew pert and haughty, began to entertain a too high Opinion of his own pretty Features, and a too contemptible Idea of his hard-favoured Play-mate. He was for ever extolling his own Beauty, and reminding *Phryne* of her Imperfections. Every Minute would he run to the *Glass*, and call his Sister to observe the Difference that was too visible between them: He omitted, in short, nothing which he thought would mortify *her*, or improve the good Opinion which others (as he too vainly imagined) entertained of *himself*.

Phryne, being highly distasted to find herself the constant Object of her Brother's Ridicule, complained at Length to her Father of his indecent Behaviour. The good old Gentleman, having an equal Regard for them Both, and being sorry to find the Seeds of Dissention thus unexpectedly sown between them, imagined this a very favourable Opportunity to read them a little *Lesson* of *Instruction*; and endeavour to give a Check to the growing Vanity of the one, and revive the Spirits of the other, which he found too much depressed.

After kissing them Both, with all the Love and Tenderness of an indulgent Parent, he directs his Discourse, in the first Place, to his little Son and Heir. " If, *Atys* (said he) you find by
 " looking into your Mamma's *Glass*, that Na-
 " ture has bestowed a pretty Face upon you, I
 " would have you, by all Means, endeavour to
 " render your internal Accomplishments in all
 " Respects answerable to your external Charms.

" Let

“ Let your Actions, as well as your Person,
“ speak the Man.”

Then turning to *Phryne*, he said : “ If you
“ cannot, my Dear, recommend yourself by
“ your Beauty, you may by your affable and
“ courteous Deportment. The World will
“ readily excuse the little Deformities of your
“ Person, if you are not wanting in the more
“ nobler Part, the Perfections of your Mind.”

HISTORY II.

KING LEAR

AND HIS

THREE DAUGHTERS;

OR,

Royalty in Distress.

THERE was a King, who had three
Daughters, whose Names were *Goneril*,
Regan, and *Cordelia*. His Majesty growing old
and infirm, was determined to marry his Daugh-
ters, and divide his Kingdom amongst them. In
the first Place, however, his Curiosity led him
to find out, if possible, which of the Three had
the greatest Regard and Affection for him; and
thereupon

thereupon came to a Resolution with himself to make the Experiment by putting the Question home to them, upon a formal Visit in their separate Apartments.

Goneril, the eldest, taking the Advantage of her Father's Weakness, assured him, that his Majesty was more dear to her than her very Soul. Upon this warm Expression of her filial Affection, her Royal Parent was in such Raptures, that he instantly declared, a third Part of the Realm should be given her as a Dowry to the Man whom she thought fit to honour, and make Choice of for a Husband.

The same Question being soon after closely put to *Regan*, who was as much upon her Guard as her Sister, and knew her Father's Foible full as well, she protested that she loved him above the whole World. The old King being equally pleased, made the same Declaration in her Favour.

The next Business was to sound his Daughter *Cordelia*, who, as she was the youngest, was the Darling of his Heart. *Cordelia*, tho' not insensible of the prior Protestations of her Sisters, and the large Promises of her Father's Bounty and Munificence consequent thereupon, when the Question was put, made no other Answer than this: I love you, Sir, with all the Affection that is due and owing to an indulgent Parent. All further Protestations would be the Result of fullsome Flattery only, and no Demonstrations of true filial Duty. All this the old Gentleman looked upon as a very cold Reply, and therefore repeated the Question with a kind of Resentment.

He met, however, with the same Answer, without the least additional Protestations. Upon this, the old King flew into a Passion, charged her with the Sin of Ingratitude, and, in the Height of his Resentment, declared she should have no Share in his Royal Bounty, and that the Favours he proposed to confer on *her* should be equally divided between her two Sisters.

Upon this, he left her abruptly; and soon after married his Daughter *Goneril* to *Maglaunus*, Duke of *Albania*, and *Regan* to *Henminus*, Duke of *Cornwall*; and at the same Time put them in the actual Possession of one Half of his Kingdom, and made them a solemn Promise of the other Half in Reversion.

Notwithstanding *Cordelia* was thus partially discarded, her Beauty and Character were too well known to lie long disregarded. One *Aganippus*, in short, a potent King amongst the *Gauls*, paid his Addresses to her, and not regarding the Loss of her Father's Favour, made her his Royal Consort.

Not long after this, King *Lear*, growing more and more infirm, became an easy Prey to his two hypocritical, fawning Daughters, and their self-interested Husbands, who by gradual Encroachments had got Possession of the whole Kingdom: And the poor, helpless King was obliged to reside at *Maglaunus's* Court, with his eldest Daughter, attended only by Threescore Knights. In a short Time, this was thought too large a Retinue, and their Number being murmured at, was reduced to Thirty.

As

As this Indignity was too gross to be borne with any tolerable Patience, the King, in a Fit of Resentment, made his Application to *Regan*, his second Daughter, for Redress.

He was received accordingly by *Henninus* her Husband; but, as Animosities soon arose between the Servants of two different Masters, Five only of the Thirty were permitted to attend him.

This provoked the King beyond all Measure, and obliged him to have Recourse once more to his eldest Daughter for Admittance, in Hopes she would not bring down his grey Hairs with Sorrow to the Grave: But, alas! to add still a greater Weight to his Affliction, he met with an absolute Refusal, unless he would sit down contented with one Attendant.

This egregious Testimony of her Contempt and Disrespect quite overwhelmed his Majesty, and drove him almost to Despair.

At last, however, upon severe Reflection, his *Cordelia*, once the Darling of his Heart, came into his Thoughts; and, notwithstanding he had no just Ground to hope for Redress from one so grossly injured and so unjustly discarded, he determined to take a Journey into *France*, and try whether *Aganippus* would give him any Reception at his Court. He considered, if he miscarried, his Daughter *Cordelia* could not use him worse than *Goneril* and *Regan* had done before her.

At his first Landing he sent a private Messenger to *Cordelia*, to inform her where he was, and the unhappy Situation he was in. The affecting Narration drew from her a Flood of

Tears ; and not being able to bear the Sight of him in that forlorn Condition as his Letter described, she appointed one of her most trusty Servants to conduct him, in the first Place, to some Sea-port Town, where he might be furnished not only with all the Conveniences of Life, but such a numerous Retinue as was suitable to the Dignity of his Royal Person.

When her Servant had duly executed these her first Commands, he pressed him, by her Orders, to give *Aganippus* Notice in Form of his safe Arrival.

Accordingly he did, and *Cordelia*, with the King her Husband, and all the Nobility of the Realm, went in a solemn and pompous Procession to meet him.

Aganippus had prepared, at a proper Place, a Royal Entertainment for his Reception ; and out of Complaisance to his dearly-beloved Consort, and Regard for his Father-in-Law, surrendered to him, during his Stay in *France*, the free Disposal of his whole Dominions ; and at the same Time permitted *Cordelia* to raise a powerful Army, in order to reinstate her injured Father on the Throne, from which he had been so ungratefully deposed. No sooner had she the Power put into her Hands, but she improved it to the best Advantage : Her filial Piety, in short, was so much applauded, and her Arms met with such Success, that she gained a compleat Victory over her impious Sisters, and their Husbands, and once more placed the Crown upon her Father's Head, which he enjoyed for some few Years in perfect Peace and Tranquility.

At

At last, the good old King departed this Life ; and his dutiful Daughter *Cordelia* caused him to be buried in the Town of *Leicester*, with all the Pomp and Grandeur that became the Dignity of a King of *England*.

HISTORY III.

VIRTUE is the only NOBILITY:

O R,

THE RESOLUTE PATRIOTS.

IN *China* no Man is a Gentleman by his Birth, but the *Mandarines*, or *Gentlemen*, that become such by their real Merit. These *Mandarines*, by a fundamental Law of the *Chinese* Empire, are allowed to tell their *Monarch*, in respectful, but in plain Terms, whatever they think is amiss in his Conduct ; and we are assured, that whenever they imagine the *Honour* of their *Prince*, or the *Good* of their *Country*, makes it necessary, they never fail of making Use of their Privilege.

There was a remarkable Instance of this, in the Reign of one of their Emperors, who was very obstinate, and very imperious. This Emperor's Conduct, in some certain Particulars, was directly repugnant to the Precepts of the great *Confucius*. One of the wisest and most learned of the *Mandarines* thereupon demanded

manded an Audience; and having told his Prince boldly what he conceived was wrong in his Conduct, he shewed him with great Strength of Reason the ill Consequences that would probably attend it: The Emperor, who was not of an Humour to think he could be in the wrong, instead of making the least Reformation, ordered the *Mandarine* to be put to Death for his insolent Deportment. The next Day, another *Mandarine* demanded an Audience; made the same Remonstrance as the first, and met with the same Fate. The Day after, a third *Mandarine* made the like Attempt; but to shew, at the same Time, that he expected nothing less than to die for the Good of his Country, he ordered his Hearse to follow him, and wait at the Palace Gate. Having so done, he boldly went up to the Emperor, and told him, that “if he did not immediately determine to alter his present Course of Life, his Reign would appear the most shameful to future Ages of any yet recorded in the *Chronicles of China*.” The Emperor incensed at his insolent Behaviour (as he termed it) not only put him to Death, but ordered him to expire under the most exquisite Tortures.

The *Mandarines* upon this assembled in a Body, and came at last to this generous Resolution, that, be the Consequence ever so fatal, they would not see their *Prince* persist in a Conduct which would prove a Disgrace to himself, and would render the *Maxims* and *Policy* of their Government for the future void, and of none Effect: They determined therefore by Lot, what Members of their Body should go next, and
wait

wait upon the Emperor. Each Man went accordingly, and did his Duty. A great Number indeed were cut off, but at last the Emperor's Eyes were happily opened by their invincible Loyalty; and conscious of his Error, he not only made a thorough Reformation in his Conduct, but ordered most magnificent Monuments, at his own Expence, to be built over the Bodies of those intrepid *Mandarines* who had fallen a Sacrifice to his Resentment. He honoured, it is true, their Memories; but all the Power he was possessed of, could make no adequate Compensation for the Loss of those *faithful Subjects*, who had given such incontestable Proof, that they preferred his *Honour*, and the *Welfare* of their *Country*, to all other Considerations whatsoever.

HISTORY IV.

The ART of getting RICHES:

OR, THE

PHILOSOPHER'S STONE.

Cosmo de Medicis, Grand Duke of *Tuscany*, was so immensely rich, that most People imagined his Highness had found out the grand Art of *Transmutation*. A noble *Venetian*, who was a Favourite in that Court, notwithstanding his

his Fortune was but small, one Day fairly put the Question, and asked the Duke, if he had found out the *Philosopher's Stone*, or not? My Friend, said the Duke, to confess the Truth ingenuously, I am in the actual Possession of it; and as I have a particular Regard for you, I will give you the never-failing Receipt in a few Words: *I never ask another to do that which I can do myself; I never put off till To-morrow what may be done To-day; nor do I ever think any Gain so trivial as to despise it.* The Venetian heartily thanked his Serene Highness for so important a Secret; and by strictly observing the Rules prescribed, acquired a great Estate. How well should I be pleased, if not a few of my Readers should do the like by observing mine!



